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Volume XXII FEBRUARY, 1935 No. 2

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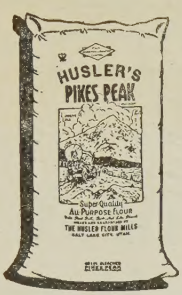

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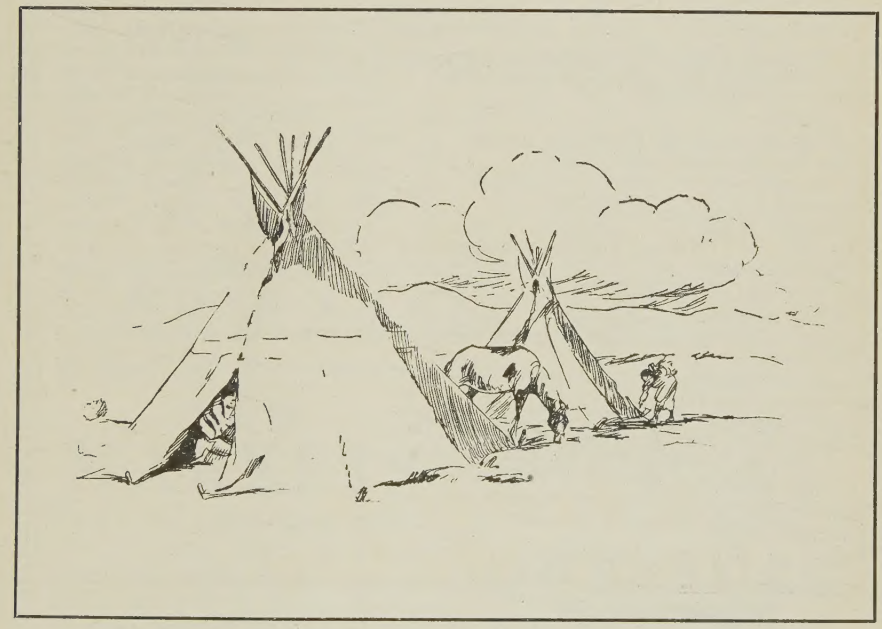

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THE RELIEF SOCIETY MAGAZINE

Organ of the Relief Society of the Church of
Jesus Christ of Latter-day Saints

VOL. XXII FEBRUARY, 1935 No. 2

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PUBLISHED MONTHLY BY THE GENERAL BOARD OF
RELIEF SOCIETY

Editorial and Business Offices: 20 Bishop's Building, Salt Lake City, Utah
Telephone Wasatch 3540

Subscription Price: $1.00 a year; foreign, $1.25 a year; payable in advance.
Single copy, 10c.

The *Magazine* is not sent after subscription expires. Renew promptly so that no copies will be missed. Report change of address at once, giving both old and new address.

Entered as second-class matter February 18, 1914, at the Post Office, Salt Lake City, Utah, under the Act of March 3, 1879. Acceptance for mailing at special rate of postage provided for in section 1103, Act of October 8, 1917, authorized June 29, 1918.

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Ruins

By May D. Martineau

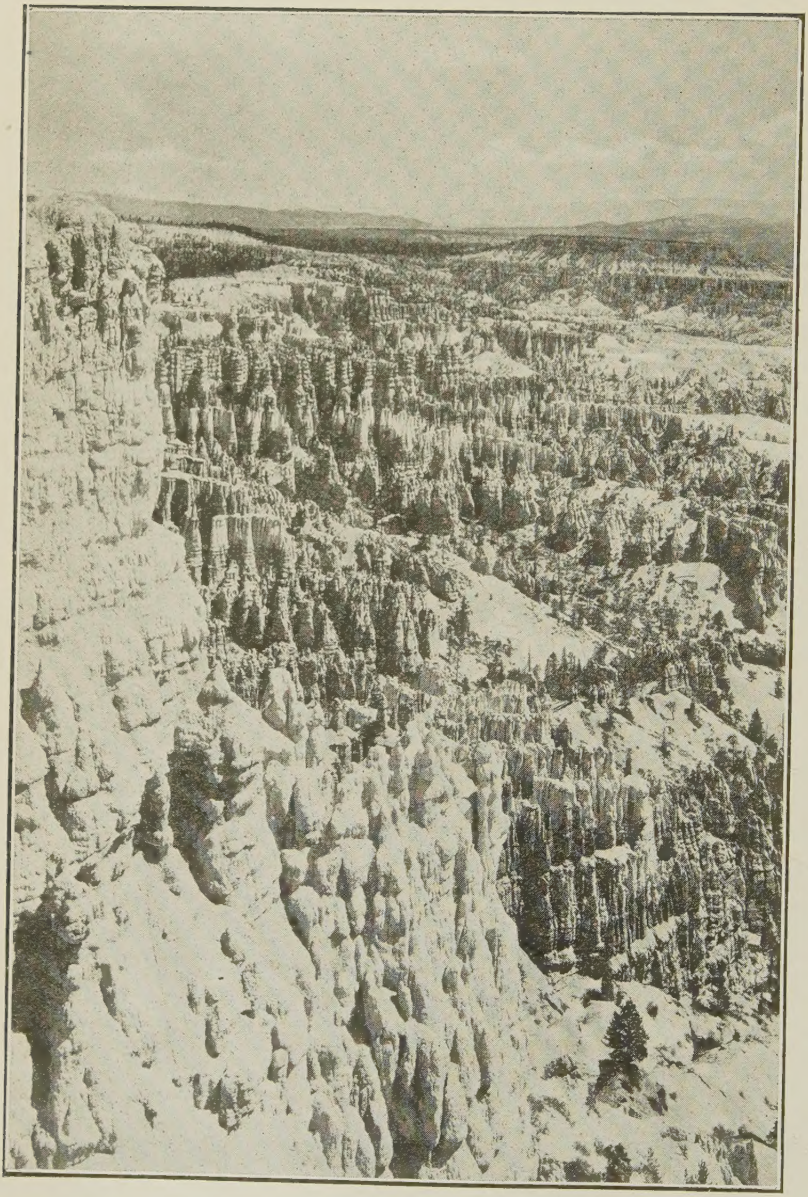
Awarded Second Honorable Mention in the Eliza Roxey Snow Memorial Contest

In the glare of the midday sun
I came upon them;
Adobe walls unpretentiously
Crumbling to decay,
Grim, ugly, desolate, forlorn.
I turned away.

Back on the morrow at the spot
I stood enchanted;
Old ruins these—an ancient fort,
Glamor surrounds it.
I see the thrilling battles fought;
Enthralled I sit.

I met upon the street one day
A drab old man;
Faltering of step all bent and slow,
Marked for decay;
Wrinkled, unsightly, decrepit, worn,
I turned away.

Eagerly another day I search
Among the faces;
Ah, here he comes—a pioneer!
Such deeds heroic
Are marked upon his countenance.
It is magnetic.



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The
Relief Society Magazine

VOL. XXII FEBRUARY, 1935 No. 2

The Socialized Lesson

(Address delivered at the Relief Society Conference, Oct. 3, 1934)

By Dr. John T. Wahlquist, University of Utah

MAY I preface my remarks by saying that I think the most important service in the Church is that of teaching. It may be of interest to you to know that when George Q. Cannon returned from one of his missions the thought occurred to him that probably greater than missionary service abroad was the responsibility of missionary work at home in teaching the gospel to the young people of the Church, and at that time he established *The Juvenile Instructor,* and for several years devoted himself to the Sunday School movement. Although you are dealing with a different age, I think you, too, sense your responsibility as teachers.

I feel very humble in trying to tell you how to teach one another, or how to teach your groups, but I have prepared an outline which will indicate a forward movement in pedagogy.

AS I look at you I think most of you probably attended the traditional day school, if so you will recall that the teacher assigned lessons in a book and you took the lessons home and made your preparation, and the teacher then quizzed you to find out the degree of your preparation and awarded you for good preparation and penalized you for poor preparation. At any rate the actual learning, as far as you were concerned, was something carried on outside of the classroom. If I mistake not that practice is wrong. I am doubly sure that it is wrong in your situation where you teach adults. I question very much whether the sisters will prepare lessons arbitrarily thrust on them, whether they can prepare these lessons at home and carry the responsibilities of the home, and whether they feel that you, as a teacher, have any right to sit in judgment upon them, and penalize, or criticise, or ridicule them because their preparation is not adequate or award them in view of the adequacy of their preparation. I think if you have been teaching you agree that I am right.

In the day school we are changing the nature of the class period. No longer does the teacher assign the lessons for the youngsters to prepare outside of school to recite back to the teacher in school. We have recognized the most important thing we can do for children is to direct their training, direct their study, and I

suppose that will hold in the adult situation as well.

NOW what is a "socialized recitation"? A socialized recitation is a situation where the individual members no longer recite to the teacher, but to the group. A socialized situation is one in which the individual does not stand in awe of the teacher, and in which the teacher is no longer a dictator or arbitrator or final authority. The socialized situation is one where a group of individuals are at work, attempting to make an adaptation which will carry over into their lives. If the situation is truly socialized they feel at liberty to express their opinions whether their opinions are in agreement with the opinions of others or not; they feel at perfect liberty to reveal the inadequacy of their knowledge, and to ask intelligent questions. They feel that if they do ask questions that they have not done anything wrong. If the situation is truly socialized they feel at liberty to either contribute to the hour or to ask questions so that they may carry something from the hour. Making a contribution is one sure method of getting something from the recitation proper.

Why the socialized recitation? There have been some conflicting theories of education. One to the effect that the mind was a wax tablet upon which we wrote at will. That was probably the philosophy of the day school you attended. We no longer believe in that. No amount of teacher activity is a substitute for pupil activity. The best prepared teacher in the world cannot do a thing for you other than to stimulate you to self-activity, the newer conception of education. The teacher may have most splendid codes, fine authorities, good address, and yet fail to teach, unless the members of the groups are stimulated to follow and interpret the discourse as it is given. That is one of the objections to the lecture method, which is not a socialized method of teaching.

If learning does depend upon the activity of the individual, and I think there is plenty of evidence that that is the case, your success as a teacher is dependent upon your ability to get widespread participation on the part of the members of the group. We learn by doing. Ask a five-year-old child, What is a chair? He will tell you it is something to sit upon. Ask him what a table is—it is something to set things upon; what an orange is—something to eat. Every conception we have rests upon our own experience, and we can never substitute for our own experience the thinking or thoughts of others, nor can teachers pour subject matter from one mind to another, as we pour water from one vessel to another. A person will learn only to the extent that he is interested in what is being taught and the best education as to the person's actual interest is his own activity.

THE other side of the socialized recitation is preparation for living. I think what a good many members want to carry from their class exercises is not necessarily knowledge of Church doctrine, which they may know, but it is the ability to contribute to the hour. They probably go to get the stimulation to read something in one of the standard works of the Church which they have neglected, or they go because they would like to read some current theological thought, and they need the stimulus of the group to bring them to do that thing. In other words what adults seek oftentimes when they go to class is living, they want to feel that they are still significant, that they are still growing,

and the only way teachers can make them feel that is to have socialized recitations.

I HAVE already given some of the objections to "lesson-hearing," which means the assigning of a lesson to be mastered for the purpose of reproduction at a subsequent class session. If the individuals are not prepared such a lesson is a waste of time, i. e. if every person has read the lesson and knows the lesson there is no particular learning in that hour, and to ask questions and get parrot-like responses is almost a waste of time, except that people do learn by expressing themselves, and there is a certain amount of expression here. If the students are unprepared, and I think that is more likely to be the case, if they have not read the lesson completely, to ask questions and to wait responses is like waiting for the Judgment Day. The hour is a waste of time, the teacher feels that she is a failure, and the group feel that they have nothing to take home.

WHAT are some factors in a socialized recitation? First of all, participation must be widespread. By that I mean as many individuals in the group should be active as can be. How to get them to be active is the teacher's problem. I do not think the class members are going to be active if the teacher simply puts questions and waits for answers. I do not believe the class members feel as responsible to religious teachers as you felt to your school master. A group of forty women should not come and only five of them take part, because thirty-five of them will feel it was a poor recitation, not only that, but they will probably carry away with them some emotional attitude towards some of the people who did monopolize the time, yet the few who did take part probably did so because they thought the lesson was a complete failure, and they were rushing to the rescue of the teacher, to try to help her out of the difficulty. If the teacher were conscious of that fact, she would get as many of her group as possible to respond. There are various ways of doing this. I think the simplest way is to spread the questions over the four corners of the room. If you find yourself referring a question in the same direction two or three times, you had better check, and refer elsewhere in the group. By all means ask your questions to the group, and then name the individual. Get as many to respond as possible, also assign special functions. Think up all the ways you can to get these persons to feel responsible. If you had twenty people in your class because they have something to do there, you would not only have a good class, but you would increase your attendance.

Now the second point, criticisms should be safeguarded. If a person answers a question or tries to make a contribution, it may not be exactly what you desire, but be tactful, be sympathetic, accept it for what it is worth, elaborate upon it if you wish, refer it to the group, but do not be too critical of the response. On the other hand, do not award people for something that you know not to be right. Do not say, "Yes, that is right," and go on to something else. If the individual is not perfectly right do not tell her so, but consider the issue until you have settled it to your satisfaction.

Third, interruptions should be minimized. If you get someone starting to talk do not break in on them unless they are off the subject, but allow them to complete their

statement before you make any comment at all. You will find that if you break in upon people you frighten them, they lose their trend of thought, they become self-conscious, they dislike it—this reaction is perfectly natural. On the other hand, you do have to stop some people, as you know, but the easiest way to stop them is not to call on them.

Four—Avoid digressions. There are some people who know two or three things very well, and they think they should be discussed everywhere they go. It is difficult to deal with these people, but if you knew the members of your group, if you knew their names, if you had established the habit of referring questions to the sisters in such a way that they did not feel they had been called upon the carpet for an accounting, but in such a manner that you felt they could make a contribution, and were soliciting their aid, you could avoid the digressions by these voceriferous individuals. You will find that the best group at times will leave the lesson and go off on to other topics unless you watch that very carefully, and all you have to say is, "Yes, this topic is very interesting, all topics are interesting to the members of this group, but if we are going to make headway in this particular course of study we must discuss just one topic at a time."

Fifth—The teacher must participate wisely. It is not a socialized recitation if the teacher does the majority of the work. A teacher should do not too little nor too much. If they do too much the individual members of the group will feel that the class belongs to the teacher. If the teacher does too little the individual members of the group will get away with the discussion and be able to carry the field.

Now lastly, maintain an informal attitude. Do not talk down to your group; assume a very friendly attitude; use a pleasing tone as much as possible; get as close to the members of your group as you can; and establish a suitable rapport, if possible.

I have already said you cannot have a socialized recitation if you simply ask questions and wait for the answers, but I am sure you can by stimulating the activities of class members. I have made a suggestive list of activities which I think the adult members of your group could enter into.

1. *Plan your work for the next time*—here are some points that probably ought to be brought out; how do you think we ought to take this? Who will take responsibility for this topic; and so on.

2. *Presiding and conducting.* Oftentimes this activity appeals to the members of a group, if they can sit in the chair simply while the discussion is going on, not that you want to substitute a member of the class as the teacher. You have been selected as teacher because you are more qualified for the position, but if you have a certain order of business, and you can hand that to a person and let her occupy the chair, it might be a very satisfactory experience for some individuals.

3. *Individual Contributions on Assigned Topics.*

4. *Voluntary Supplementary Contributions*—which are given offhand, any time during the hour, or challenging or questioning statements. Members of your group should feel free to disagree with you, or the other members of the group. Sometimes, as Dr. Talmage pointed out, people go round and round on the same two questions, and it is well to ask "What difference does it make?" That stops a lot of discussion.

5. *Challenging or Questioning*

Statements—We should feel free to question the statements of one another, and I think you can bring about that spirit.

6. *Correction, Criticism, Approval or Confirmation*: Do you approve of the statement made, or do you disapprove? Do you take exception to any part of what this class member said, or do you agree wholeheartedly?

7. *Summarizing*: It is occasionally a good thing, at the end of an hour to say, "We have been talking about this principle of religion, who can tell us very briefly what is the "Mormon" point of view? In other words, summarize the work of the class.

8. *Contribute Stories and Illustrations.*

9. *Retell Stories.*

10. *Give Special Reports*: I think in your theological work you probably do run into questions which seem to be too difficult for the members present, they are left in a quandry, they do not know exactly what the position of the Church is. Let us see if some individual will follow that up and make a report at the next meeting.

11. *Make Special Investigations.*

12. *Bring supplementary materials, pictures, relics, books, etc.*

13. *Act on Committees.*

14. *Conduct Bulletin Boards.*

15. *Conduct Excursions.*

This list is just suggestive. I think every teacher in view of her group could extend this list a great deal, my point being that an interesting class hour will be a class hour which is filled with activities, and in which as many individuals as possible make contributions in as many different ways as possible.

Now there are some dangers. It is relatively easy to put a question, with your book propped up before you, to a group with their books closed, as we used to do in the day schools; it is the easiest method I know. When you start throwing your topics open for discussion, having reports, investigations and the like, you must be on your toes. It is a difficult procedure, but it is worthwhile if self-activity is the basis of learning. There are certain dangers aside from that. There may be a waste of time, you will have to watch that and not allow the discussion to get out of hand. Be sure you can draw the line between the relevant and the irrelevant. It has always been interesting to me to see how the group will shortly divide itself into little cliques. You have to watch that very carefully, and you must not let your discussion be short-circuited.

I suppose you do not have disciplinary troubles in the same sense that we have them in school, but sometimes arguments lead class members to ignore the teacher or the group and to talk among themselves. You may have experienced a situation where a rumbling was going on here, there and everywhere, and the teacher wondered whether she was present or not, she lost control of her group. These are the dangers. If you know these few dangers I think you can meet them. You can nip trouble in the bud, if you can anticipate it.

Houses

By Harrison R. Merrill

I HAVEN'T any idea when the first houses were built or how they came to be built. I suspect that some chap away back when grass, fibre and skin skirts had first replaced fig leaves as the fashion, became strong enough to remain in one place for a week or two decided to build a permanent residence. Perhaps he was big, or perhaps he had reared some heavy-shouldered sons to help at the barricade.

Since man began in a friendly climate, it is not likely that he had to build as protection against the weather, unless it was against the rain. In that case a few banana leaves and fronds of palms would have been sufficient. But this is not a history of houses. I merely wish to say a few words about them.

MAN evidently learned to build houses very slowly, for even now, in these modern times, he doesn't exhibit a great deal of intelligence. He is a bit better than a mourning dove, but not quite as good as a magpie at building his nest.

It seems that man is a vain creature. I have often wished I might know what a peacock or an owl thinks in order that I might see whether they, too, speculate upon what their neighbors are saying of them. At any rate, it seems to me that man has built a house covered with ginger bread and ornamental doors and windows in order that his neighbors and even the strangers when they pass might wonder at it.

Of course, in primitive societies, each man built his own house. Later he paid little attention to outside elevations or inside comfort. With from a hundred and fifty to six hundred dollars with which to build, a man cannot allow his heart to get too set upon something beautiful or fine. Usually our pioneer friend in any country merely attempted to provide shelter from the rain and a bit of protection against the cold. The number of rooms was determined by his pocket book, not by his necessity. He usually was unable to think beyond the barest of walls and the plainest of openings.

But even wealthy men have been slow to learn how to build good homes. It is true that architects did study form and materials and have long been able to build something beautiful upon the outside, but not until recently has the capacity to think in terms of comfort been developed. Only yesterday architects and those who could really afford to build houses thought first of parlor, sitting room, dining room, and bed rooms rather than of bath room, toilet, and kitchen. Then they built the parlor—which was never used—first; now they build the kitchen and bath room first and add whatever the purse will allow.

Only yesterday folks had cupboards, safes, and wardrobes; now they have built-in cabinets, bins, and closets. It took man thousands of years to learn to put the keyhole above the knob instead of below it, and some of them haven't even learned that.

MAN has been stylish with his houses, especially here in the west. If his neighbor built a two-story, he followed; if a bungalow

was built in a town, soon all the new houses seemed to be bungalows. No one, not even the architects, stopped to think long about whether a bungalow is a good type for this country, or whether its style matches our mountains. If bungalows are the style, then by gum, everybody must have a bungalow.

I think our square blocks have been partly to blame for this deadly sameness. There are those who praise a square-blocked city highly, but I'm not of them. I like a town built according to no set rule, and the same goes for the houses. In our town we had but one hollow and when the concrete sidewalks were made, we filled it up, placing the city upon a dead and deadly level.

I was shocked and delighted upon a trip not so long ago to the east where in a half day's ramble along some informal streets I did not find two houses which remotely resembled each other, except that they all had shingles on the roof. No two had provided the same sized front yard. I remember in our town every house had to sit "four square to every wind that blew" and a fellow was just off his trolley if he made his lawn ten feet longer than that of his neighbor.

The coming of electric lights and plumbing systems made a tremendous difference in the houses. When one by touching a swicth could make the sun shine at noon or midnight in the darkest closets, then closets could become something more than a place in which to lose things.

I am told that roofs in a mountainous country like ours, from an artistic viewpoint, ought to be pointed and that gabled houses are best. Yet when that Spanish rage struck us sometime ago, I remember an architect friend of mine built a huge square building with a flat roof. It worked fine until the first winter when ice and snow melting and thawing in the drains clogged them while water painted frescoes on the hard surfaced walls of the building. Flat roofs for flat countries where there is no winter; pointed roofs to match these peaks.

VENTILATION REMAINS an unsolved problem until we can obtain electric power at something like the figure we ought to have it. In the past no attempt was made to provide for air except through windows and doors. Most of our ancestors had come from Europe where thrifty people had even stuffed rags in the keyholes in order to preserve their expensive heat, preferring tuberculosis to coal bills. Here we threw away the thermometers and stuffed the stoves until centralized heating plants, stokers, and gas furnaces relieved us.

Tomorrow we shall build houses with double glass windows fitted so tightly that not a breath of air can wriggle through. That will be when each of us can afford an air conditioner and can have our air washed and heated or cooled as the season demands. In those days we shall use humidifiers and keep not only the temperature but the moisture at the point we find most comfortable and healthful. Season will be found only on the outside, never on the inside of our buildings. In those days there will be no summer and winter clothing except outer wraps.

Pavements and vacuum cleaners have done away with the old time scraper and spring cleaning by means of clubs and brooms. But tomorrow, the air conditioning plant will furnish the air for the family and the tight windows and doors will eliminate most of the dust.

Yesterday grandfather, and even father, built his bedroom about as he built any other. The windows

J. B. FAIRBANKS, VETERAN UTAH ARTIST
In front of his studio—a made-over coal-shed

came down to the regulation distance above the floor. Any other distance would have been scandalous. The rooms were built as if, upon occasion, the entire family with the accumulated in-laws could be accommodated in the one room. Tomorrow the bedroom will be small and beautiful with a bath and toilet, a closet and a built-in chiffonier. Some homes will have their room so arranged that the bed may be wheeled out onto a screen porch by means of an electric or mechanical mechanism and back again in time for those using it to dress in comfort.

A FEW years ago somebody came forth with the suggestion that our next houses are to be of glass and steel. The lumber interests must have choked off those suggestions, but welcome the day when houses may be built for less or when we may have more with which to construct them.

With the return of prosperity a new building program will get under way. Architects and artists should, during these lean years, be dreaming new dreams and scheming new schemes with good, old-fashioned comfort as the central motive and with beauty a close second. Avard Fairbanks went down to his father's home in Salt Lake City and designed a roof for the coal shed. The resulting building was so beautiful that his father, J. B. Fairbanks, moved in to it and used it as his studio.

WE all need more training in architecture. Perhaps I have a wrong idea of what is beautiful and fine, but unless my eyes deceive me, our towns are not good to look at, in the main, and are getting worse. I have no brief for architects, but I have long been of the opinion that the lumber-yard, hand-me-down, job-lot houses have been bad for our communities.

Everybody who has ever built a house, I presume, has thought before he started that he had the thing planned to the inch from garret to cellar and vice-versa only to find before the paint got dry that he had to make some changes in order to be perfectly happy. Next to building new houses, making over old ones is the most fun. Everybody should have a go at it sometime. When we get those glass and iron structures, of course, if we don't like the shape we can take them down, twist the iron a different way, recut the glass and have a new domicile.

Anyway, friends, I hope we shall all spend a little time thinking about houses. Houses become homes; homes become gardens in which human souls grow.

BLACK ROCK

His Father's Son

By Ivy Williams Stone

Chapter 6

THE news of the death of Richard Haven the II quickly spread over the entire county. The fame of the Haven farms had been far reaching; and the tragic death of the elder son. coupled with the uncertain accident to the foster daughter, added to the sympathy which the entire community had already felt for the family since Oliver's accident. Father Haven, white faced and with drooping shoulders, moved as if in a trance. Mother Haven, seemingly endowed with a superhuman calm, took charge of all the funeral details. Oliver sat beside Esther's bed, in the darkened room, holding her hand and whispering words of endearment and comfort.

"Taint right I should be talking of marriage while my brother lies dead," he muttered, "but as soon as you're well enough we're going to be married. I always felt you ought to have your chance to marry a man who didn't have a blemish on his face. I figured you'd get sickened of looking at a man without a nose, but now—"

"I know what you mean, Oliver," Esther's faint voice came haltingly. "I know what I'll look like when I get up. My eyeball will shrink and shrink and shrink, and pull my face out of shape. I guess I'll be needing some khaki bandages too," she finished with a weak smile.

"Well, we'll be married and keep on living right here to home, and nobody needs to look at us who don't want to. We can grow fancy fruits and flowers, and we can carry on the family name for Dad. He'll be needing comfort. Richard would want us to do so."

THE money which mother Haven gave Kareen to buy suitable mourning, was promptly spent in a music store, and she returned home laden with expensive music. "I shall sing at the funeral," she announced calmly. "Richard would want me to. I sang when he went to war; I sang when he came home; I shall sing this one last time. The most beautiful poem in the world has been set to music; I shall sing Henley's 'Invictus.' It means *unconquered.*"

With her blond curls refusing restraint, with a far away expression in her eyes, the tearless widow stood beside the coffin of her husband and sang as she had never sung before. At the piano the youthful boy played as though he were inspired; while his blond curls and those of the singing woman seemed to beckon to each, "we are one." Most of the simple, country bred audience could not grasp the portent of the song but deep emotion moved them to tears as Kareen sang. They felt the inexplicable difference between her and the other women of the valley; she stood with a queenly air, as though exercising an inalienable right. As the last lines poured forth, every spectator was openly weeping; and the men who had watched her ride the derrick horse felt a secret chagrin that they had permitted her to humble herself before them.

"It matters not how straight the gate
How charged with punishment the scroll—
I am the master of my fate
I am the captain of my soul"

All who listened knew she would carry on. That her one set purpose of life would not be defeated, and farmers glanced stealthily from the long fingered, delicately shaped hands of the Haven boy to their own browned, calloused hands. Truly, this boy had come also from another life!

A WEEK later old lawyer Sleed came to see Father Haven. "I have Richard's will in the safe," he announced, "and I guess you ought to come along when it's read to her and the boy. There's the trunk, too, which the strange woman turned over to Richard when he married Kareen. Richard didn't mention it in his will, but he told me, should anything ever happen to him, 'I was to give the key to you 'till the boy is twenty-one.'" Lawyer Sleed handed Father Haven the odd shaped key which guarded the secret of Kareen's parentage.

Father Haven, Kareen and the tall boy sat in the dingy, country law office while lawyer Sleed cleared his throat and slit the legal envelope with his penknife. While flies buzzed in the dingy window, the old lawyer read in a drawling monotone:

"In the event of my death, I charge my father and my brother Oliver to carry on. All the property which I own shall stay undivided until my son Richard Haven III is twenty-one. My wife Kareen is at liberty to live where she chooses, to train the boy as she desires, until the day he reaches his twenty-first birthday. My father and my brother Oliver are to provide Kareen with one hundred dollars each month for her support and the education of the boy. All additional earnings from the farm shall be spent for improvements or banked to his credit. When he is of age, my son shall return to this office and in the presence of lawyer Sleed my father and his mother, shall receive certain other instructions which I have prepared for him, and which are to remain sealed and unread until that time. I want my boy should study everything Burbank raises.

"Richard Haven II."

When the drawling voice ceased, only the buzzing flies broke the silence of the room. Kareen's eyes were afire with anticipation and joy. Free—free at last! Free, to take the boy where she willed; to train him as she wished; to guide his life, to mold his habits; to plan his future! A hundred dollars a month! Why, it seemed a fortune. Now, the long coveted desire, to purchase a Stradivari violin, seemed attainable. She could save, and scheme and plan. Surely, one of the five hundred forty-four undisputable originals would soon be theirs!

"Here's a package your father left for you, son," the old lawyer passed over a package tied with binding twine. "Said you might like to look 'em over."

The boy Richard pulled at the restraining string until his fingers whitened. Then lawyer Sleed cut it and expectant hands tore off the wrapping paper, revealing several booklets and government pamphlets on the life and achievements of Luther Burbank. Glancing at a cut of the great horticulturist, the boy cried, "Look, Mother, look! His fingers are long and thin, too! I know I could do that sort of work, too! Just because my fingers are long, is no sign I could not work in soil. Look," he cried flipping through the booklets, "here's a story of the spineless cactus, and the stoneless prune, and the Shasta daisy, and the white blackberry, and the thornless blackberry, and the Crimson Rhubarb and—and—and," he stopped for breath, while his grandfather laid a gentle hand on his arm, and Kareen turned deadly white. The boy had never shown animation over the achievements of Beethoven; the pathos of Schubert's life had never

moved him; Schumann-Heink's victory in grand opera had never stirred him to praise. But now, a few paltry sheets on the achievements of a gardener in California had turned him, almost before her eyes, from a docile boy to a determined young man!

"We want you to stay here, daughter Kareen," Father Haven spoke haltingly, moved by emotions which he struggled to control. "Richard gave you permission to go where you choose, but we want you should stay with us. We will see the boy has good schooling before he takes over the farm."

"He won't take over the farm!" Kareen had become suddenly masterful, almost imperative. "I shall take him away to Salt Lake City. There are good teachers there; he will study piano and pipe organ, and technique. I will buy him a violin with the first hundred dollars you pay me. He will do *nothing except study music!* I will massage his hands; he will soak them in hot water every night, as Paderewski does, to keep them supple and flexible. He will study abroad; he will learn foreign languages; he will study the German composers in their own tongue. I am sorry Richard is dead. But what is, cannot be helped. The child is mine; MINE ALONE!"

Father Haven stood nonplussed before this new, this strange Kareen. Never before had she seemed anything but a child to him. Now this changed woman stood before him, defiant; impelling; determined.

"I will give you the piano, daughter, if you will stay with us," begged the grandfather. "Surely you will not take sonny from us. He must come back when he is twenty-one."

"Only to sell the farm!" cried Kareen with fresh passion, lest her plans be frustrated. "I will take him away from all *growing* things; from hay and horses, from chickens and eggs, from cows and butter. I will train him to play. Music shall rule his life."

"Ah, daughter," answered the older man, laying a gentle hand upon the shoulder of the quivering woman. "Do not make too great haste. The boy will be himself, in spite of all you may do for him. He is his father's son!"

"Don't you worry, Grandpa," boasted young Richard Haven, breaking the silence that followed his mother's outburst. "I'll be back. Someday I shall invent a watermelon without seeds, and pine nuts that are large enough to make a mouthful, and peaches without fuzz, and climbing strawberries, and wheat without chaff, and corn without a cob!" The boy waved his arms in a wide comprehensive gesture, as though the world were his for the taking.

"I beg you to stay with us daughter," reiterated Father Haven. "Surely our cup of sorrow has been full enough already. Do not take our grandson from us."

"I will only go to Salt Lake City, father," temporized Kareen, touched by the pathos of the older man. "But as you love the farm, so does this boy love music. He must live his own life."

TWO weeks later Esther and Oliver were married. The "White Rose" bedspread took the place of wedding gown, and the square white washed bedroom had to be the church, and the bandaged eye could wear no wedding veil. But a solemn simplicity marked the impressive nuptials as the bishop read the service, and a new desire to live and to carry on filled Esther's soul as Oliver turned his masked face toward her and pressed her hand.

"We'll live in Kareen's house," he announced. "She's determined

to go away, but the boy will come back. She can't seem to understand that Richard the III is bound to be a farmer; all Havens are born to the soil. But she has to learn. So you and I will keep the house for him, against his return. We'll save and work, and someday, as there is a God in Heaven, we will find a plastic surgeon who can make new noses, and put in glass eyes that look like real ones. Our farm will make us the money and we will both be as good as new."

KAREEN packed in a frenzied hurry. Oliver and Esther were welcome to the house, and all that it contained, except her music and clothes. She was glad to leave; glad to get away from the sleek, glossy haired horses; the butter and chickens, haystacks and barns; glad to be free to train her son. With reckless abandon she threw their clothes into the new suitcase of real leather which Mother Haven gave her. The music encyclopædias and her sheet music were the only belongings she packed with care. Oliver drove them to the station. Just as the train began to pull slowly out young Richard Haven uttered a piercing cry, "Mother," he screamed, "Mother, you have come away without the books on Burbank which Father left for me!"

(To be Continued)

The Friendly Road

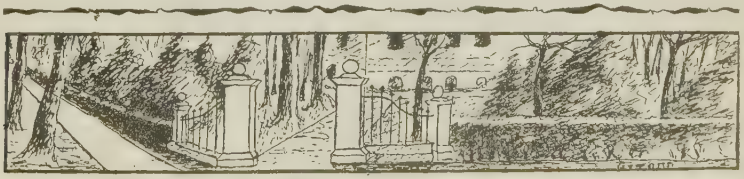
By Isabelle Ruby Owen

There's a silv'ry strip of friendly road
  Straight through a valley fair,
Where flower and bush and singing bird
  Say—"God is everywhere."
A busy bee darts here and there
  Where honey sweet reposes;
A tiny cottage stands secure,
  Half hidden 'mong red roses.

This silvery strip of friendly road
  Lures wanderers afar!
It calls men back to safe abode
  Like "shepherd's guiding star."
It leads deep down to a hidden dell
  Where tinkling waters fall;
Where whispering trees a story tell * * *
  Strange voices softly call.

This silv'ry strip of friendly road
  Leads down to a murmuring sea
Or out where pines and hemlock grow
  Magnificent and free.
There are friendly hands on every side * *
  There is life * * * and an open door!
Where grief abide you stand side by side
  With the rich man and the poor.

When e'er I travel on this road
  I pledge my faith anew
In gratitude for things I see
  Of which I never knew.
Oh—little strip of friendly road * * *
  I love the sight of you!
I always see a heap of good
  When I'm abroad with you.



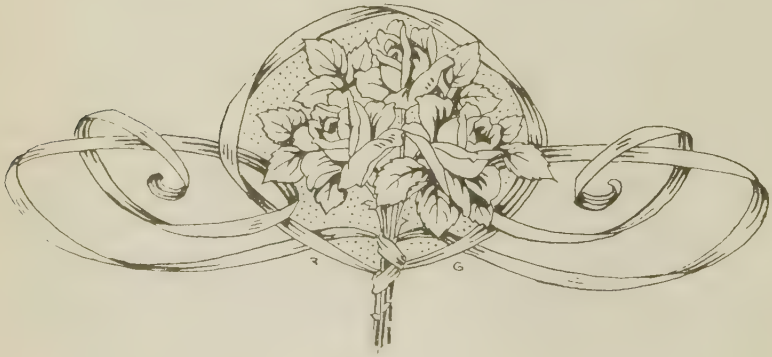
To the Lean Years

By Alberta Huish Christensen

Awarded Second Prize in the Eliza Roxey Snow Poetry Contest

'Tis strange to kneel in gratitude for loss;
More strange that I, who always measured life
By laughter's gilded coin—laurels won—
Should bless thee, who so like a piercing knife
First brought me pain. I did not know till then
How I had builded with the stones of greed
A wall through which my neighbor's hungry cry
I could not hear, nor see his daily need—
But oh how chastened is the soul by fire;—
How full the heart that drains another's tears.
An overwhelming peace now fills my veins,
A strength which is not born of sheltered years—

Mine is the debt; you gave new eyes to me;
You loosed the spirit's chains and set me free!



ALBERTA HUISH CHRISTENSEN

The Underlying Principles of Women's Right to Work

Address of Lena Madesin Phillips

President of the National Council of Women of the United States, and of the International Federation of Business and Professional Women, given at a Mass Meeting on WOMEN'S RIGHT TO WORK under the auspices of the International Council of Women Grand Amphitheatre, Sorbonne, Paris, July 5, 1934.

ONLY a Yankee with a sense of humor or a diplomat conditioned in the use of language to obscure rather than to express meaning is entitled to this subject, clothed as it is in the generally accepted legalitarian phraseology, Woman's Right to Work. For that right has never been questioned. From the vantage point of this congress, I see her toiling in the fields, bearing upon her back the burden of the pack horse, scrubbing, washing, cooking, sewing, working in poverty and need from sunrise to sunset—and even then still working. Who questions her right to these and a thousand other labors? Who questions woman's right to the unpaid or poorly paid drudgeries of the world? No one.

Indeed humanity's struggle has ever been a struggle to have more and more while working less and less. To sow grain required less work than to find and gather it in its wild state—hence agriculture. To transport it by train or steamship required less effort than to carry it upon the backs of men or beasts. Perhaps speech itself was developed in part as a labor-saving device. It was easier for primitive man to ejaculate a certain noise which eventually came to mean plenty of food or running water than to lead his companion to the place where he himself might see these things.

No, it is not the right to work to which woman aspires and which she is denied. This she has and has ever had. It is her right to equal pay for equal work, to the jobs paying more money for less work; and it is her right to opportunity and power with their attendant prestige.

For say what we will about the protection of the morals and health of women and the heritage of the unborn generation, these are not the primary reasons for discrimination against women in gainful occupations. They are too often red herrings drawn across the trail, the alluring scent of which men and women smugly follow in order that the dominance of the strong over the weak may be rationalized.

Give us more tractors in the field, more washing machines in the home, if you really mean that women are too frail in body to work. Abolish child labor, provide scientific care for our babies, if motherhood is too sacred to draw a good pay check. Permit us to earn our livelihoods by honorable means if your concern is for our morals.

Perhaps, you say. Even so, there are not enough good jobs to go around. Men have families to support. But women, also, have families to support. If need is the criterion, why do we not limit the employment of those who because of accumulated wealth have no need of gainful employment? Would we send the banker back to the chimney

corner in order that a needy woman might have productive work? Even the idea seems preposterous. Those who are secure do not surrender their jobs to those who are insecure.

This, then, is the plain answer. Neither inferior physical strength, nor less need, nor the protection of the child forms the basis of discrimination against women. That discrimination arises from our competitive world, in which the strong exploit the weak.

But my task is not to interpret, but to prove.

TWO theories of government in actuality deny women equality in rights. One conceives of society and the State exclusively in terms of the individual and is called individualism. The other, its counterpart, known as universalism, is predicated upon an independent entity, the State, which stands superior to the individual or his rights.

The case seems more easily provable under the former theory. For the Dutch philosopher, Grotius, one of the earliest to take an individualist outlook in political science, deduced from the "originally social nature of man" the "inalienable and indestructible natural rights of the individual." To him natural rights were inherent in human nature. Probably Grotius thought in terms of male citizens. But since even women have their full share of human nature, we may assume that if man's right is inherent in his human nature, woman's natural right is inherent in her own. For whether, as according to the English philosopher, Hobbes, all individuals in a state of nature are free, self-dependent and hence mutually hostile, and therefore in order to escape the war of all against all ("Bellum omnium contra omnes") establish the State and relinquish to it all their natural rights; or whether, as according to Spinoza, natural freedom is relinquished to the State only in so far as is necessary for an orderly communal political life; or whether, as according to Rousseau, the State is the champion of natural rights, the theory of individualism is based primarily upon the inalienable and indestructible right of the individual arising out of human nature itself.

That women did not share such rights was understandable. Philosophers did not really discover them for man himself until the seventeenth and eighteenth centuries. The doctrine of natural rights was evolved by a capitalistic middle class as a satisfactory reason for the overthrow of feudalism; afterwards as the sound basis of a new economic and social order. The common man was free before his freedom was recognized as a natural right. His rights followed his power.

The right to work was not originally enumerated among man's natural rights, since these were defined before the industrial age made a job a luxury. But life, liberty and the pursuit of happiness, which were included, are today deeply rooted in free economic competition for both men and women.

Therefore since such rights draw their justification, through reason, from human nature, are inalienable and indestructible, unless woman is devoid of or deficient in human nature, she must share them. Would it be because men have so long denied them to women, that as a rationalization they have called us "angels"?

Woman's case under universalism, however, is not *prima facie*, but must be proven. For this is the governmental theory of dominance. It claims a distinguished ancestry. Plato proclaimed the super-state. Today's concept makes the State

more powerful, more important, than man's rights or the totality of all men. Its political principle is distributive justice.

Therefore let us examine some of the contributions women have made to society. No less an authority than the noted historian, Mary R. Beard, concludes that women launched civilization.

"Because primitive woman made herself into a cook and guardian of the hearth," Mrs. Beard says, "human beings no longer have to gnaw bones like dogs or wait for sunshine to broil their meat. . . . Primitive woman learned how to boil, bake and roast. She prowled around until she found the best sort of stones and then joined them into stoves and ovens. She molded mortar and pestle, instruments for grinding seeds and grain.

"Mason insists that no one ever heard of a savage man having aught to do with the food plant industry.

"Women were butchers, millers, harvesters, preservers of food. Women may plume themselves *on* having established all the branches of the textile industry—spinning and weaving, scraping and carding, dyeing and embroidering, tailoring and designing.

"Women fingered and rubbed and scraped and mixed and dyed and soaked and baked the natural fibres and grasses and pebbles and clay and skins and feathers with which they came into contact, thereby extending domestic economy.

"Women were the chief guardians of wells and pools. They invented the suction pump, according to David Livingstone's theory of the Bakalahari women.

"The origin of fire itself lies deep buried in mystery. But in the great collection of fire myths assembled by Frazer, the honors, or the deceits by which wisdom was procured were divided about equally between the sexes."

One might continue indefinitely. History abounds in woman's contribution to civilization. And since men have written that history we may be sure that not too much, but too little credit has been given to our sex.

But governments based upon the universalist theory today lay probably greater stress upon the power and stability of the nation than upon exact justice.

Let us, then, for the sake of argument, say that the power of the nation depends upon the strength of its men. Women must conceive and bear those men. Mothers mould their traits and character.

THE evolution of humanity is the gradual conquest of mind over matter and the perfection of human relationships. Since women must continue to have human nature's urge towards self-expression and fulfillment, their normal, uninhibited psychological expression is vital to the power and permanence of the State. Because to block this is to frustrate woman's strongest emotions, and that frustration projects its irritation upon the children, thus limiting and distorting their natural powers. It manifests itself in many ways, such as constant fault-finding or the mother's attempt to relive her life through the child's life. For example, financial dependence creates a feeling of personal inferiority which, even when a sense of security for the woman is found in marriage, is often transferred unconsciously by her to her children.

Such compensation is disastrous to the development of the kind of manhood which a universalist State would seem to demand.

Life plays many subtle tricks upon us. Is it not one of its little ironies that a State which keeps subservient

its womankind in order to give its men a fuller chance must offer that fuller chance to men whose natures and characters have been warped in the making unwillingly, unconsciously, by frustrated, unhappy mothers? A male child, the offspring of a free father and a psychologically enslaved mother, will be part free and part slave.

But there is yet a stronger argument. For six thousand years society required the work of both men and women for sustenance. Then came the use of water, steam and electricity to supplement man's energy and the machine to take the place of human hands and feet and backs. During these six thousand years the output of energy per person, including that of man, animals and elementary machines, increased only from 2,000 to 4,000 units per person per day. In the last fifty years that output of energy has increased from 4,000 to 120,000 units per person per day. And the increase still goes forward at a tremendous rate. For example, five workers in digging the Welland Canal in Canada, can displace the same amount of earth which required 4,000 men in digging the Suez Canal in 1865. In the manufacture of incandescent lamps, one man can today do the work which in 1914 required 9,000 men. One might continue indefinitely with such instances.

We must face the fact, and should do so gladly, that the necessary output of energy per person will grow less and less. To remove women from gainful employment will not solve the problem.

And if they were to withdraw, to go back to the home, what then? One of two results. Either woman becomes a charge upon society, because the same newly found sources of energy and instruments of use have taken from the home her former work. Or if she is to do her part, she must use the old, less efficient methods. She can resume the daily tasks of her grandmother, doing by hand what can be done more economically by machine. But when she does, manufacturing of cloth, clothing, electrical appliances, canning, baking, laundering and a thousand other industries will cease. Thus unemployment will be greater than ever.

So under individualism woman, because of her human nature, is entitled to equality; and also under the theory of the super-state, if for no other reason than because only in this way can the State achieve and exercise its complete function.

But might makes right in our world, might incited by greed, fear, ignorance, the egoism of men and of women, as well—that same might which separates nation from nation, builds battleships and wages war; enslaves the poor for the benefit of the rich; the same might which incites prejudices against races and breeds intolerance of creeds. One force; many facets.

THEORETICAL might woman has—and potential might. And it is on the latter that the real speech should be. When will woman be consumed with the divine passion to use that might to enforce her rights? When will the half-gods go that the real gods may come?

Oppenheim has said:

> "They can only set free men free
> And there is no need of that;
> Free men set themselves free."

And the same, my friends, may be said of women. Through our might we could secure our right. Therefore let us talk less, or do more. Let us not use all our steam in blowing the whistle. Barren resolutions, for instance, excite our ego and soothe our conscience but are not

the swiftest forms of motivation. They are wishful thinking. They are not the end; only the beginning. They are an expression of opinion to be used as *working* agreements. But they have short legs of their own.

There is a promised land of social justice to all—even women. Dimly we can see it. Long have we talked about it; longer still have we prayed that the world might enter it. We have the right; we have the latent might. Let us go over and possess that land. "Free men set themselves free."

And They Sang a Hymn

By Adeline R. Ensign

IT was after they had partaken of the bread and wine at the Last Supper, just before He prayed in His anguish: "O My Father, if it be possible, let this cup pass from Me; nevertheless not as I will but as Thou wilt," that Jesus and His Disciples sang. For it is written, "And after they had sung an hymn they went out into the Mount of Olives."

In His greatest trial, Jesus had sought comfort in a Hymn.

ALL day long the mob had been gathering outside the jail. The violent oaths and profane language could be heard far away. Their's were no idle threats, this time they demanded his life.

Upstairs were Joseph Smith, his brother Hyrum, John Taylor and Willard Richards, singing and praying. It was apparent their hour had come. Joseph, feeling the need of additional strength and comfort, asked John Taylor to sing the hymn, "A Poor Wayfaring Man of Grief." When the song had ended, Joseph requested that he sing it again, but Brother Taylor replied that he thought he couldn't as his heart was too heavy—but as Hyrum also expressed a desire to hear it again, John Taylor sang it through, tenderly and sweetly.

Their time had come, and with the onrushing mob Hyrum fell, uttering, "I am a dead man." Joseph was next and as the bullets pierced his body he exclaimed: "Oh Lord, My God!"

In their last moments, they too had found comfort in a Hymn.

Headlights

By Shirley Rei Gudmundsen

When I lived in a little house
On the highway, I used to watch
The passing carriages and cabs
And to compare them
With all the other vehicles I had seen;
And then airplanes.
For I remember
Ox carts going by,
But I never learned to quell
The thrilled tenseness that arose in me
When I looked out in the dark night to see
Two eyes of yellow light at a distance,
And to hear the motor throbbing
With increasing flood of sound, until
The automobile had speeded on.

And now that I am old
I think it is great fun
To watch the faces of people going about,
And to remember all the faces of the past
They had an interest for me;
For I have read, in faces,
All the story of existence
That I may read.
And I have learned to see
In the eyes of children
Headlights of a new generation,
Dreaming the strange dreams I have
dreamed,
And hoping to make them real.

A Magazine Window Display

By Cora Carver Ritchie

THE Four Stake Relief Societies of Weber County have really done big things in the last eight months of 1934, not only for themselves, but for the communities in which they live. Every civic undertaking that they felt would make a better and bigger place in which to live they have helped put over with the usual Relief Society work and spirit.

At the close of a home products campaign sponsored by the Industrial Division of the Ogden Chamber of Commerce in which one ward in each of the Four Stakes won a home products dinner, for gathering the most home products labels, Mayor Peery said, "I have always noticed that you can depend on the ladies of the Relief Societies to put over their work in a big way. They are always dependable."

In July on the two days the thermometer registered the most intense heat of the summer 500 women under the leadership of the Four Stake Work and Business Leaders held demonstrations featuring their year's work at different stores in Ogden. They listened to lectures on modern methods of painting and repairing in the kitchen and bath, etc., also visited stores to learn new and economical floor coverings and wall papers, drapes, slip covers, etc., and sponsored actual demonstrations in wool work. The Stake Work and Business leaders, Mrs. Erica Soderberg, Mrs. Lucile Myers, Mrs. Blanche Wilson, and Mrs. Charlotte McKinnon conducted the ladies in groups of thirty to sixty, each to the different stores, where the managers gave wonderful cooperation in helping put on educational demonstrations that materially assisted the courses outlined in the work and business lessons.

The crowning event that the Relief Societies helped sponsor was the display window at the Newberry's Store during Ogden's Fall Festival. This window consisted of quilts, fancy work of all kinds, magazine and card displays. The four cards explained the four lessons and the magazines consisted of displays of bound volumes and the magazine opened to each one of the four lessons. This window attracted larger crowds than any other display during the two days' Fall Festival. In connection with the window, the manager of the Newberry's Store, Mr. Geo. Rentstrom, gave the women the upstairs floor for the busy work department. Here the Four Stake Work and Business leaders conducted another demonstration on wool work, such as pillows and shawls, painting of vases, lacquer work, making of flowers, pictures in silhouettes. Ladies from other nearby stakes and even from California attended these demonstrations. Manager Rentstrom served Ogden made candy and gave interesting lectures on the importance of buying at home. More than one thousand visitors attended in the two days. Samples of Utah made sugar were also given out. Mr. Rentstrom also prepared a table to be used as a magazine sales table. The sisters contacted each customer as they came in the door and used missionary tactics to get subscriptions. To many the magazine was new. Then a missionary talk was given explaining the value of the magazine to every member of the family. It was interesting

to note that often the men were the most willing subscribers. Mrs. Allie Y. Pond took charge of the magazine subscription work. The aim of all events was to put the Relief Society Magazine before the public realizing that the magazine in itself is an asset in any home. The campaigning of this magazine drive consisted of these demonstrations, a house to house canvas, lectures in each ward by a stake board member, and a play, "The Spirit of the Magazine" by the Fifth Ward of the Mount Ogden Stake. The Editor of the Relief Society Magazine, Mary C. Kimball, was present at the initial performance of this play.

Courtesy of George Renstrom.

DISPLAY WINDOW OF WEBER COUNTY RELIEF SOCIETIES

Sister Lydia Burrows coached the ladies in this play which received so much favorable comment that it has been repeated several times.

The results of this united effort and well directed campaign were most gratifying. All wards report new members. Mount Ogden Stake went 77% in the magazine drive. The Eighteenth Ward went 19 over 100% with 23 new subscriptions. The Seventeenth Ward went 10 over 100%. The small ward of Uinta consisting of twenty members sold 21 subscriptions. The four Stake Presidents, Mrs. Ezra Rich, Mrs. Ida Treseder, Mrs. Julia Perry and Mrs. J. E. Wright, have been the leaders in all these events.

Mr. George Rentstrom, manager of the Newberry's Store in Ogden, was born in Huntsville, Utah. When I asked him if he would like the Relief Society to come into his store and put over their demonstrations he said, "I will be pleased to have them and will help in any way that I can. I was raised by the Relief Societies. Mother used to take me with her to meetings. They do a wonderful work. I also believe in patronizing Utah Products." He proved his statements by his cooperation. He even put the window in the second time so we could get this picture.

Perhaps you think it will be impossible or maybe impractical to put on like events in your own stakes, but Relief Society presidents, you will find a Mr. Rentstrom in your town, perhaps several of them, your concerns are his, his cooperation with you means his success. Why not find him and let him help you.

Bring No Flowers

By Nellie P. Elzenga

When I am dead, please bring no flowers,
A lifeless body cannot see.
You came not in the lonely hours,
To smile, or speak to me.
'Tis mockery then, sweet flowers to bring
To nothing but an empty frame,
To hear them preach and pray and sing
And laud some dead one's name to fame.
Why not be honest with yourself,
And visit those who are in need;
To share with them your worldly pelf
Would be a grander, nobler deed!
Why wait till death has called away
Some dear one you have known for years,
Then call to gaze on naught but clay
And there unbidden, shed your tears?

My Missingness

By Vilate S. Raile

Awarded First Honorable Mention in the Eliza Roxey Snow Poetry Contest

Because I'd watched pain wear her thin,
The bit of heaven that dwelt therein
Should not be mourned!

To comfort me they say, I should not cry;
For no one knows so well as I
How weary she had grown.

I should be glad to see her empty chair,
And know she's no more there
To wait for death.

I should be gay, enjoy each care-free day
In new-found freedom. Go my way
Unhindered by her care.

Unhindered! Freedom! God Forgive,
They know not what they say—
They have not sensed my missingness—

They did not hear me pray to Thee, dear God,
For three—or two—or only *one* more
Living, giving day.

Sanctuary

By Rachel G. Taylor

Awarded Third Honorable Mention in the Eliza Roxey Snow Memorial Contest

Beneath high, massive, vaulted domes
Where men in somber robes move slowly by
And glistening tapers, starlike, shine
In shadows dimmed by opal glass
With organ's deep accompaniment,
Thy children kneel
And whisper prayers to Thee.

On crowded curbs where ragged children play
With roaring motors swiftly clanging by;
In murky street-lights' flickering gleam,
Mid scoffers' smiles,
With blatant, drum accompaniment,
Thy children lift their heads
And sing soul-songs to Thee.

Oh, that such, might go
Far up on mountain heights
Where stands a temple of Thy handiwork
Untouched by art of man.

Its columns tall of silver satin bark
Are arched above by stirring, shining leaves;
Long shafts of golden sunlight gently slant
Thro' skylight openings of the trees,
Its aisles are carpeted with rich design
Of trailing fern and columbine.

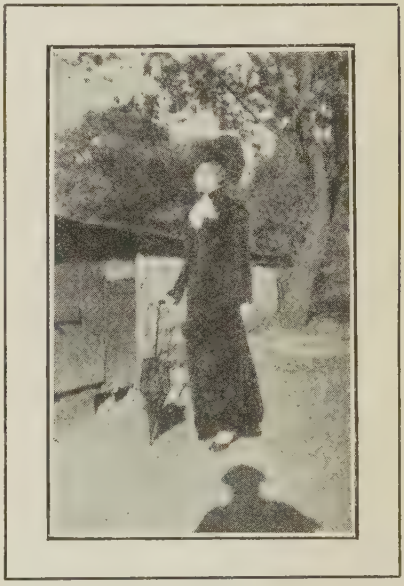
As they would enter in with reverent step,
From their shoulders there would fall
The wornout cloak of creed;
From their hearts there would be lifted
The heavy burden of disturbing doubt;
For there, where breezes like faint organs roll,
Within the peaceful confines of Thy beauteous solitude,
Comes faith and benediction to the soul.

A Quaint Gown

By LaRene King Bleecker

My friend has a quaintly fashioned gown,
Designed for a princess, demure.
Romance lurks in its shining folds,
And intrigue and dainty allure.
Gay its sheen, as the sunset clouds,
Or the red of a velvety rose.
Fragrance of musk and lavender,
Waken mem'ries of long, long ago.
Each year in mood reminiscent,
She wears it to Pioneer Hall.
Her years fade away to magical youth;
Once again she's the belle of the ball.
Suitors in broadcloth and velvet,
Pay homage in courtliest style;
While troopers and gay caballeros,
Bow low to the charm of her smile:
Bow low at the feet of my Princess,
To clasp the fringe of her gown;
Or press a cheek in its shining folds,
Though the seams are fraying and brown;
And all its glamored fragrance breathes
Of flower gardens, scented and old,
And musky paths where young love walked
Through moonbeam's latticed gold.

Then back in its wrappings of tissue and silk,
In fragrance of musk and sachet,
In an old oaken chest in the attic
The quaint gown is folded away.
There are mists of tears, and sighs long-drawn,
For the mem'ries of yester-years,
When youth was gay and love was new,
In the hearts of the Pioneers.



Oh, sweet to know that once each year,
In her gown of shimmering glow,
My Princess walks in her garden,
With her friends of the long, long ago.

The Kind of a Woman I'd Like to Be

By Lettie B. H. Rich

I'd like to do a lot of things,
As I journey on through life,—
Do things that count as blessings true,
That banish sin and strife.

I'd like to lift the heavy load,
Off those who are weighted down;
Id' like to give a pleasant smile
In place of the cold, dark frown.

I'd like to give to those in need,
Who toil and labor long,
Who ne'er have had the leisure time
To hear the bird's sweet song.

I'd like to cheer the sick, the sad,
Who feel that life is hard;
I'd like to lift their burdened souls
To believe in Christ, their Lord.

I'd like to return the wanderers,
To the straight and narrow way,
That they may feel the spirit call,
And teach them how to pray.

I'd like to scatter lovely flowers,
Where thorns and thistles grow,
That earth may be more like a heaven,
As we journey here below.

Happy Mothers

By Marba C. Josephson

WHILE children are very young, mother's problems are those of activities largely. As the child begins to grow he reaches out from the protecting walls of his own home. His school associations, his neighborhood friendships begin to color his reactions to mother's and dad's instructions.

When Johnny Jones doesn't go to bed until nine or ten o'clock, Junior can't see why he needs to go at eight. Mother's patience will have to take tremendous strides if she would not lose control of herself—thereby losing control over the children.

The one program to follow is that of health. It will need all the best effort of both parents working in unison to solve this problem of discipline. They should invite the children to discuss the situation with them. They should point out in an unbiased manner what the rules of health are in regard to sleep, food, and habits in general. Parents will be agreeably surprised at the generous willingness of the children to listen—if they are wise enough not to force the discussion at a time of undue agitation. In nearly every case, after parents have explained the benefits of the prescribed course of action, they can safely leave the decision to the children.

AFTER the law has been made, it must be enforced. Much as they dislike it, parents may at times have to punish their offspring. Some one said, "There are times when children just itch to be spanked." And yet, what about this idea of spanking?

The matter of punishment is quite a problem. Talking the matter over with the neighbors doesn't solve it. Mothers and children have different personalities and the same rule won't work in every case. The important thing to remember is to adopt a certain course of action in regard to the laws of the house and then to abide by that plan. Children have every right to expect a consistency in their punishment. They must be made to realize that they are subjected to this discipline because the parents have, with the youngsters' full consent and cooperation shown that it will result in the best good for all concerned.

Corporal chastisement is not effective, although it is quite difficult always to control a quickness to physical reaction. Children resent the indignity to their developing personalities when they are whipped. Their spirits are cowed to so great an extent that often they are handicapped for their later battles in life. Mother and father themselves do wrong more frequently than they care to admit, and no one would ever venture to say that they should suffer a physical punishment at the hands of any one else. Why should they adopt the attitude of bully in correction of their children?

One family uses successfully a checking system of penalizing—not excluding father and mother! When the children forget to put their clothes away, mother gives them a check. The paper for these marks is kept in an inconspicuous place on a wallboard which is hung in the kitchen. If the offense is particularly grievous, two checks may be

given. Until one has tried this system she cannot appreciate just how helpful it is. It becomes a safety valve to release the energy which might otherwise result in a physical punishment. It saves jagged nerves and harsh words that are regretted after they are spoken.

At the adoption of this method, the mother felt that undue emphasis was placed on the side of wrong-doing. After thinking the matter over and discussing it with the head of the house, she told the children that they might remove the bad marks by doing some unasked-for good deed. She was astonished at the number of checks which were removed. The work of the household ran more smoothly because of the oil of helpfulness which was present.

On several occasions, rare self-denial was practised. On Junior's birthday, John (aged five and a half) had found a certain handbill which could be traded at a local store for a chocolate eclair. Since the family had been curtailed in expenditures because of the depression, sweets were scarce. John took the handbill, received his treat, carried it home to mother, saying, "Hide this until Junior comes home. I want to give it to him 'cause it's his birfday." Needless to say, he had a check removed. A reward is given for the one who has the fewest checks during the month. This reward may be in the nature of a trip to some place of interest. A project book, or crayons, paints, or clay may be given on other occasions.

The mother wished to test the system and so apparently abandoned it for a time. The children came and asked for it to be used again. They are enthusiastic over the method and it does seem to save their mother frayed nerves.

OBEDIENCE in answering calls from the parents is often quite difficult to solve. One mother made it a rule that she would not wear herself or the neighbors out calling her children. So she bought a ten cent whistle. She keeps the children quite near home. Then when she wants them she whistles. She has made it a practice never to call them for trivial things. Often she gives them a cool drink of homemade root-beer when they reach the house. Perhaps she will whistle for them to get their suits and go for a swim. It may be that they are to eat, rest, or work. The occasional treat serves as a stimulant to ready response when the youngsters hear that whistle.

The question of obedience is tremendously important. Parents will have to consider carefully before they make hard and fast rules. Children must learn to think for themselves. They must learn early in life to make wise decisions, or else they will have great difficulty in taking their places as responsible men and women. Parents must encourage their young ones to reach their own conclusions as often as possible.

Discipline is a harsh word albeit a necessary one in everybody's life. Recent American mothers have been afraid of it, consequently American youth is quite unrestrained. Parents need to help their children realize that discipline must be largely a matter of self-training. All the corporal punishment in the world will not assure well-disciplined children. A few good rules and a wise, strict enforcement of them (with the children's hearty cooperation) will go far toward making them become self-controlled men and women who will do honor to their parents.

Masefield and His Message

By C. Frank Steele

ALL great men are reverent, most of them are men of great faith. John Masefield is such a man. Again and again in his works his spiritual philosophy breaks through with prophetic radiance.

Was it his long and intimate contact with the sea that gave Masefield this faith, the reach Godward, this trustfulness in His love and mercy? Perhaps. It is said that sailors are God-fearing men. And England's poet laureate was a sailor. He was indentured to the merchant marine at fourteen and in his fine poem, "The Wanderer," he reaches the pinnacle of lyrical beauty as he unfolds the career of "the loveliest ship my eyes have seen."

Masefield is the greatest poet of the scene of England's glory—the sea. He speaks its language, rough and rugged and expressive; he knows its men and its women; he knows too its dangers and its toil, its pitilessness and its majesty! He has seen Neptune in many moods and sings of them again and again in his work. He sings also of the strong, God-fearing men who "go down to the sea in ships," who go down often never to return.

THERE is a haunting, mystical, spiritual note in much that Masefield has written. In his revealing study of "Poetry" in a lecture delivered at Queen's Hall, London, and published in the United States by the Macmillan Company, he interprets this for us. "I believe that the best poetry has always been a radiant perception of the life of the Universe, its Powers and its Laws. as they exist eternally, and that the mood of poetry in which they are perceived is an undying mood, existing eternally, as the Heart of Life; and that true poetry, which is a living in that mood, and a setting down of its truth, is necessarily eternal, too." Is not this another way of saying that great poetry flows from the font of divine truth and beauty? In fact, Masefield summons Milton to his aid in declaring that poetry is "the inspired gift of God, rarely bestowed."

He calls this poetic fire an "illumination" and goes on to express in language that leaves no room for doubt his belief in immortality, and not an immortality vague or fantastic but rather sublimely real and beautiful. He says: "I believe that this illumination exists eternally, and that all may know it in some measure, by effort or through grace. Those who deny can never have felt it. It is so intense that, compared with it, no other sensation seems to exist or to be real. It is so bright that all else seems to be shadow. It is so penetrating that in it the littlest thing, the grain of seed, the flower of a weed, the grain of sand, or the plume upon a moth's wing, are evidences of the depth and beauty and unity of life." How reminiscent of Whitman all this is!

Continuing, he goes on to say: "This life upon this planet and this planet herself are parts or shadows or roots of something intenser and greater. We who are mortals are only partially incarnate, partially sentient, partially spiritual.

"But invisibly, very near us, touching us all, is a real world of divine order and beauty, inhabited by spirits whose mission it is to bring

order and beauty where they can, to mortal souls struggling for such things; and remote as this world is in so many ways, its messengers are constant and its centre is everywhere."

In his discussion of poetry Masefield confines himself to four of the immortals — Homer, Aeschylus, Dante and Shakespeare. "The world, whose judgment cannot be set aside, has declared these four to be the masters. No others have such delight in life's abundance, nor such sense of the depth of its mystery," he declares. And from this foundation he proceeds to show this from their works, the whole study being eminently stimulating and revealing. Perhaps in this scant review enough has been said to kindle a desire for a thorough reading of the lecture. His conclusion sums up significantly the whole trend of his study: "His ways (the Divine King's ways) are the ways of light, and His words are the words of light, vouchsafed to a few great men of light, so that this world may know a little of the wisdom, beauty and power which are the daily bread of Paradise."

WHEN John Masefield wrote "The Everlasting Mercy" he gave us perhaps his most significant work. In this poem his art, the force of his genius is seen. It is a study in conversion, the conversion of a Herefordshire man, Saul Kane. The first part of the poem depicts Kane before the light of Christ came into his darkened soul, the latter part presents in sustained flights of sheer beauty the shaping of his "changed" life in his Lord. While the narrative is based upon Saul Kane, the character becomes the vehicle through which the poet unfolds his own rapturous vision of the "Everlasting Mercy." How deeply moving is Masefield's final outpouring of his soul to God:

"O Christ who holds the open gate,
O Christ who drives the furrow straight,
O Christ, the plough, O Christ, the laughter
Of holy white birds flying after,
Lo, all my heart's field red and torn,
And thou wilt bring the young green corn,
The young green corn divinely springing,
The young green corn for ever singing;
And when the field is fresh and fair
Thy blessed feet shall glitter there.
And we will walk the weeded field,
And tell the godlen harvest's yield,
The corn that makes the holy bread
By which the soul of man is fed,
The holy bread, the food unpriced,
Thy everlasting mercy, Christ."

JOHN MASEFIELD has an unfailing optimism reminiscent of Browning. Beyond the shadows shines the sun in its glory; reaching out to the man in the gutter is the hand of Divine Mercy. Spiritual reality is close to the poet. Like Shakespeare he believes in "a justice from outside life" which restores finite balance. It is Gilbert Thomas who says of him: "Firmly as his feet are set upon earth, his vision is never confined to it. In all his narrative poems, there is implied the suggestion that only half the story is told. The tragedy of The Widow of the Bye Street—like that of Dauber and the Daffodil Fields—is resolved into a final beauty which hints at—nay demands—the hope of Browning's line: 'In heaven, perhaps, new chances—one more chance.'"

IN addition to poetry and fiction, Masefield writes plays. These usually are produced at his own theatre at Boar's Hill, official residence of the Poet Laureate. He would bring back the days when the bards both wrote and spoke their work and he is giving practical support to a movement along this line in England

today. While essentially a poet, Masefield has written plays in which he has achieved effects impossible in the field of poesy. Let me conclude this glimpse of a great poet and a great soul with an extract from one of his plays, "The Trial of Jesus," a work of restrained beauty and tenderness. Here, indeed, to stress a fine quality of Masefield the man, is unveiled the grandeur of his faith. This truly is more than a poetic gesture:

"Oh, if we call, our spirits may be doors,
To those whose courage bears mercy and peace,
Beauty and joy from shining corridors
Whence comes the singing that may never cease.
Oh to our spirits come
Mercy, peace, beauty, joy: make here thy heaven, thy home."

Channels of Love

By Nina Eckart Kerrick

There are channels of love in my heart,
That run hither and thither to all—
There are channels of love in my heart,
That go to the great and the small.
I'm so glad that I like the word "love",
None can say it too often to me—
There are channels of love in my heart,
So I know, then, God's child I must be.
Let us bless the new day with the love.
That goes hither and thither to all—
Let us start every day with the love,
That goes to the great and the small—
Let's try every morn to speak love,
And gladden the world with our smile—
There are channels of love in our hearts,
Let's be giving it out, all the while.
How weary and worn is the world,
Because we are starving for love!
Jesus, dear Jesus, come down
Thy wonderful teaching to prove,
For hatred and weariness fill
The channels where love ought to be—
I thank thee, dear Father, for love,
The love thou hast given to me.
The love thou hast given to me,
Has taken all hatred away—
The love thou hast given to me
Has joyously made me to say:—
There are channels of love in my heart,
Running hither and thither to all,
There are channels of love in my heart,
That go to the great and the small—
I'm so glad that I like the word "love",
None can say it too often to me,
There are channels of love in my heart,
So I know, then, God's child I must be.

Keepsakes for the Treasure Chest of Life

By Lella Marler Hoggan

KEEP FAITH

"No vision and you perish, no ideal and you're lost:
Your heart must ever cherish some faith at any cost.
Some hope, some dream to cling to, some rainbow in the sky,
Some melody to sing to, some service that is high."

OF all the attributes of heart or soul that should be cherished and cultivated and held fast, faith is the first and the last. For, in a measure, all of the other virtues grow out of this sustaining power.

In joy and in success it gives wings to our aspirations. In sorrow and in defeat it sustains and strengthens our crushed spirit. Through the long strecthes of troubled nights, through racking days of anxiety, when the soul is brought down to the very dust, it is faith that renews and uplifts the fainting heart.

It is the power that has given the race courage and fortitude to subdue the elements and establish civilization. It is back of every achievement. It has lighted the feet of man along every beaten path that the race has trodden from the jungle to the paved highway.

It is more than hope, it is greater than courage, it is that certain assurance, that unquestioning confidence that knows no defeat. It is the lighted candle that guides the children of men through the darkest hours of life.

These strenuous times are as the hand writing on the wall. Are we losing confidence in the ultimate purpose of life, in the triumphant destiny of man?

"Stand not to doubt,
Nothing's so hard, but search will find it out."

That power that is deeper than the foundation of the earth and higher than the stars, still guards the safety and happiness of the human race.

Through paths of pain and sorrow the God of Israel has brought us from the ends of the earth, and has established for us an empire in the heart of the everlasting hills. He has held us in the protection of his mighty arm and has led us into the land of promise. We are the children of prophecy, a prophecy that stands but half fulfilled. For the sake of all that has gone before, we must not forget. In these last days of doubt and fear, will the Mothers in Israel break faith with God?

Faith, then, will be the first keepsake to go into our treasure chest of life.

Nowhere in the scripture is there a more beautiful expression of this divine gift, than in the Shepherd's Psalm. Let us make it one of our memories.

"The Lord is my shepherd; I shall not want.

"He maketh me to lie down in green pastures; he leadeth me beside the still waters.

"He restoreth my soul; he leadeth me in the paths of righteousness for his name's sake.

"Yea, though I walk through the valley of the shadow of death, I will fear no evil: for thou art with me: thy rod and thy staff they comfort me.

"Thou preparest a table before me in the presence of mine enemies: thou anointest my head with oil; my cup runneth over.

"Surely goodness and mercy shall follow me all the days of my life: and I will dwell in the house of the Lord forever."

Happenings

By Annie Wells Cannon

FEBRUARY — Patriotism need not be severe nor gayety foolish.

MRS. CAROLINE O'DAY of New York is the only new woman among the feminine members of Congress this session. There are five other women in the House, 3 democrats and 2 republicans, and one woman in the Senate—Mrs. Hattie Caraway of Arizona.

MRS. S. F. YOUMANS is mayor of the town of Oak Park, Ga. All members of the city council are also women.

MISS LUVERNE BROWN of Kansas City has been appointed a federal court bailiff. She is the first woman court bailiff in a United States district court.

MRS. ALICE M. FRENCH, founder and first president of the American War Mothers, died this winter.

MRS. ELBERT GARY bequeathed her wardrobe valued at $350,000 to be sold "for improving the condition of the poor."

REBA CRAWFORD SPLINALO has succeeded Amy Semple McPherson, resigned, as pastor of Los Angeles Temple.

CROWN PRINCESS JULIANA of Holland is the only European princess who offers a throne to her future consort. Court circles are wondering where there is a worthy noble for this beautiful princess.

EMPRESS MARIE LOUISE cherished her letters from Napoleon. Now 300 of them have recently been sold to the French government. They brought $75,000 and are said to furnish a most important addition to the knowledge concerning Napoleon.

MRS. NORMAN NEVILLE of Utah is the first woman to navigate the San Juan river canon where it enters into the Colorado through a gorge of wall 1500 ft. high. The trip was made by a party of three to take pictures.

CORA STERLING of Seattle is the first aerial policewoman. She patrols the skies for air regulation offenders.

THE Martin Johnsons have prepared a series of pictures of their trip into dark Africa. The pictures to be shown in the air over New York City.

HELEN JACOBS, amateur tennis champion, denies she has accepted an offer to become professional. She is now playing in Egypt.

MATHILDE EIKER has written a new psychological novel, "Heirs of Mrs. Wellingdon," which is said to be "delightfully written and never dull."

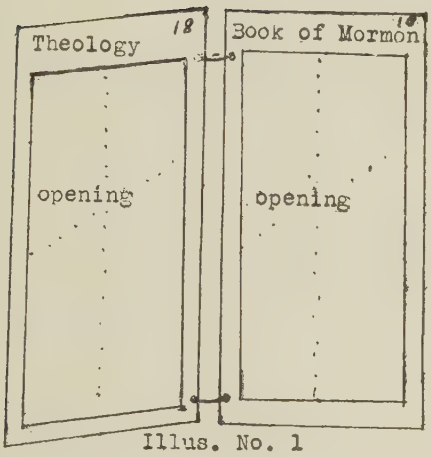
DORIS LESHIS' new book, "Full Flavor," is of the Victorian period. A choice book of kindly satire which if not quite authentic is none the less entertaining.

MARY KIDDER PARK has published her own story in a novel called "A Cowman's wife." It is a humorous record of Arizona ranch life.

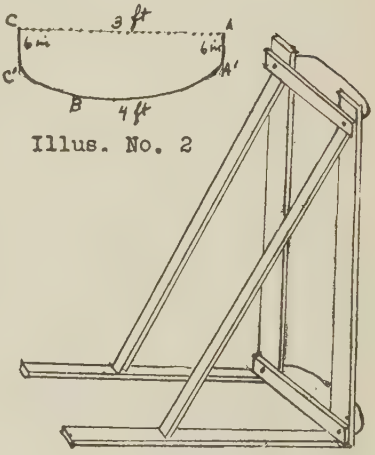
EDITH MARON, popular soprano of the Chicago opera company, brought the audience to their feet during her rendition of "The Last Rose of Summer" from the opera of "Martha."

Our Relief Society

By Amelia M. Barker



Illus. No. 1



Illus. No. 2

Illus. No. 3

The following proportions serve nicely: each frame 6 ft. high, 3 ft. wide, made of thin "re-saw", side strips and bottom 3 or 4 in. wide, top strip 6 or 8 in. wide, leaving an opening in the center of each leaf about 5 by 2½ ft. The framework for the covers is entirely covered with paper and lettered to represent a Relief Society Magazine. For the leaves only the framework is covered. Through one side of each page and also the covers a hole an inch in diameter is bored about a foot from the top and 4 in. from the bottom. The pages are numbered as in any book. The title announcing the program number is lettered on the odd-numbered pages. A companion title to it is lettered on the opposite even-numbered page and is in full sight when the page is turned back, as in illustration number 1. Our titles were: Page 1. Welcome. 2. Home. 3. Motherhood. 4. Block Teaching. 5. Handiwork. 6. Ethics. 7. Music. 8. Drama. 9. Literature. 10. Poetry. 11. Art. 12. History. 13. Biography. 14. Health. 15. Food and Nutrition. 16. Civics. 17. Social Welfare. 18. Theology. 19. Book of Mormon. 20. Theology. 21. Doctrine and Covenants. Eleven leaves, two covers,—13 frames in all.

The standards on which the leaves swing are made by bending two small iron rods 5 ft. long as shown in illustration number 2. The hardware store where we bought our rods bent them for us without extra charge and made threads on each end so they could be bolted firmly into the 2 by 4 uprights.

The uprights (illus. No. 3) are 6 ft. high and are braced 3 ft. apart with the rods inserted top and bottom so the leaves will swing clear of the floor. Of course the leaves must be slipped on the rods before the rods are bolted into the uprights. Then this supporting frame is placed at such an angle that when the leaves grouped at AA' are slipped along the rods to B the center opening in the leaf will be squarely before the audience. The performer steps over the rod from the back, then through the opening in the leaf to enter upon the stage. Two 'pages' in costume stand at A' and C', the first to swing the leaf into position at B, and hold it as the performer steps through and gives her number, the second to swing it around to C when that number is finished. No reader is needed. The number is announced by the title at the top of the page through which the performer enters.

Magazine No. 2. is a lath framework 4 ft. high, 2 ft. wide, and 18 in. thick, covered with paper lettered and decorated to represent a Relief Society Magazine. Pleated paper indicates the leaf edges. It will be large enough to enable a child of 7 or 8 years to stand inside it and carry it around. Peep-holes must be provided among the cover decorations to allow him to see his way around the stage.

Careful costuming adds to its effectiveness.

Time for presentation, 1½ hrs.

Setting. A living-room. The ordinary curtain cyclorama. At the left, back stage, stands the Relief Society Magazine closed. To the right of it a writing table on which are books, Relief Society Magazines, a work basket, sewing materials, etc. Against the right wall, a divan with pillows, a reading lamp. Several easy chairs.

The curtain rises showing the pages in their places at A' and C'. They slide the front cover into place at C', then bring page No. I into position at B. The President of the Relief Society steps through the page, advances to center front and speaks.

"Dear friends, we welcome you here tonight on this the ..... anniversary of the founding of our Relief Society. We have a pleasing little play that we think you will enjoy. It shows the various phases of work taken up in our meetings and the many interesting and instructive subjects for study and discussion outlined in our lessons. We invite all you sisters to join with us, come to our meetings, that all of you, old and young, may be encouraged and blessed in our association together.

March 17th, 1842, the Prophet Joseph Smith organized the first Relief Society with only 18 charter members. Since that time our membership has increased to over 65,000. Our activities have been so far-reaching and so effective that today The Relief Society of The Church of Jesus Christ of Latter-day Saints is known as one of the most efficient organizations for women in our great nation and has gained international recognition. Not only does it look after the relief of the sick and the needy, but it is also a great educational institution, offering to its members valuable instruction in all subjects tending to uplift and enlighten womanhood, — personal culture, temporal vision, spiritual inspiration. This is given us through the medium of The Relief Society Magazine. We shall now try to give you an idea of the enjoyment to be derived from its pages." (*Exits left. Page 1 is slipped into place at A. Page 3 is brought forward.*)

(*Pages 2-3. Home and Motherhood.*)

(*Mother steps through the page. She shifts chairs, arranges articles on the table, etc., sits down at table, picks up work. "Pages" exit quietly. Freddie, 6, and Buddie, 3, enter right. Buddie sits down front center and plays with a toy. Freddie approaches his mother. She lays down her work, and inspects him carefully, neck, ears, hair, hands.*)

MOTHER: That's fine, son. You look nice. You needn't start to school for ten minutes yet. But be careful and don't get all mussed up. (*He joins Buddie. Mother takes up work as Jean, 10, enters right, calling eagerly.*)

JEAN: Mother, did you get my sewing material for this afternoon? Where is it?

MOTHER: Here on the table. Don't lose my scissors, will you, dear. (*Jean goes round back of the table, examines her material. Paul, 13, enters, right, holding out a scout neckerchief all wet.*)

PAUL: Look, mother, what a funny color it's gone.

MOTHER: Hang it on the rack, dear. It will be all right when it's dry. Remember to press it as soon as you get home from school tonight.

PAUL: I'll sure have to hustle af-

ter school. I've made an appointment to pass a test before scout meeting tonight. (*He hurries out with neckerchief, right, almost collides with George,* 16, *entering, intent on arranging books and papers in his brief-case. He drops some.*)

GEORGE: Here, look what you're doing! (*Stoops to pick them up. Ella,* 18, *enters behind him, pulling a frock over her head as she hurries in. She trips over George's papers scattering them again.*)

ELLA (*quickly*): Mother, will you pin the collar in place on this dress, please. Dr. Munn's taking us on a Geology hike this afternoon, so I'll be late getting home. I won't have a minute before Mutual and the dance starts right after. (*Mother helps her.*)

GEORGE (*explodes*): The next one that comes barging in here I'll—

(*Aunt Lulu enters, left, swiftly followed by Father, hat in hand, smiling. Aunt Lulu is a charming, gracious woman, about* 50, *well-dressed, wears traveling ulster and hat.*)

ELLA (*exclaims*): O, here's Daddy and Aunt Lu! (*Mother and Ella rush to greet her affectionately. They stand with their arms around one another. Jean, George, Paul, and Buddie crowd round her. Greetings in natural manner.*)

MOTHER: I'm so glad you're here! Did you have a nice trip?

ELLA: Let me take your things. (*Exits right with wrap, hat, purse.*)

PAUL: Where's your grip, Aunt Lu?

DADDY: Out in the car.

PAUL: I'll bring it in. (*Exits left.*)

GEORGE (*his papers collected*): Want lunch, Dad? I guess there's something left. (*They exit, right, together. Ella enters right, with a tray.*)

ELLA: I know you're starved, Aunt Lu. Here's some nice hot soup. I'll get something else in a second. We've just finished lunch.

AUNT LU: No, don't trouble, please. I'm too excited to eat right now. (*Paul re-enters left, with grip. Daddy enters, right, hastily wiping his mouth and looking at his watch.*)

DADDY: I'll have to hurry back to the office. Anybody want a ride? (*Ella hastily catches up purse and notebook, George seizes briefcase.*)

GEORGE: I ought to be back at High School this minute!

ELLA: Let me out at Campus Corner. (*They hurry out, left, after Daddy, calling back.*)

ELLA: Goodbye, Mother. Goodbye, Aunt Lu.

GEORGE: See you later!

MOTHER: Goodness! You children hurry or you'll be late for school. (*Jean and Paul scurry for school things, Jean her sewing materials, Paul a baseball mitt. They kiss mother and Aunt Lu and hurry out left.*)

AUNT LU (*tasting her soup*): What a busy bunch you have, Lettie. Are they always rushing places? I'm dizzy already. (*As she speaks Grandma enters, left. Aunt Lu sets her tray aside and rises. They embrace.*)

GRANDMA: My dear girl! You're looking well. How are Phil and the children?

AUNT LU: All just fine. Bob's at Pittsburgh Tech. and Betty's at Vassar. Phil had to hurry on to Portland on business for the firm, but I couldn't go through without stopping off to say hello to you people.

GRANDMA (*picks up Buddie*): How are you today? (*Sits, holding baby on her lap.*) I knew Lettie expected you today so I thought I'd drop in before Relief Society Meeting. It's our work meeting today. We're putting on a quilt. Thank goodness I can still quilt.

AUNT LU: Yes, I suppose Relief Society is a big comfort to women your age. But I'll wager Lettie here with all her bunch to care for has no time to waste in Relief Society meeting. I remember you used to take me with you when I was a little tot. The women pieced quilt blocks and sewed carpet rags and talked—whew!—the gossip!—and we young ones played with the balls of rags and wrapped our dolls in the quilt pieces. Up-to-date women today consider their own self-development of chief importance and grasp every opportunity to improve themselves. While Phil has been in the New York office I have received my degree from Columbia University, you know, and I always keep in touch with world progress through my club work wherever we live. Little Sister Lettie, here, used to be the brightest one of us all. It's a shame the way she's been tied down with babies and housework every minute. (*Throws her arms around mother's shoulders and gives her an affectionate squeeze.*) It's too bad.

MOTHER: But my children—I don't mind—

AUNT LU: O, they're lovely children — perfect dears — but you shouldn't let them absorb all your time. As a girl you had wonderful talent. What do you know today of music, art, literature, the lives and works of our great men and women, the progress of science, foods and nutrition welfare work—

MOTHER (*with gentle dignity*): Why we study those things in Relief Society, Lulu, every one of them. Our lessons are outlined for us by authorities in every field of study and research. (*picks up Relief Society Magazine and flutters its pages*) Here is our Relief Society Magazine with our lesson material, also splendid articles on such interesting subjects—and the best stories—poems—everything. It's a big help to me with my family.

AUNT LU (*takes magazine, looks it over thoughtfully*): Is that right. Well, well! If it just helps you to manage your big household, that's worthwhile. When I think of the time I've had getting Betty and Bob where they are now—why, a million dollars couldn't hire me to go through it again. Honestly, Lettie, I think I'd go crazy if I had as many as you.

GRANDMA: The main thing, I think, is to keep them busy.

AUNT LU: Yes, but how! We've spent thousands of dollars on camps, hikes, trips, dancing lessons—

MOTHER: Our Church organization practically takes care of keeping young people busy. You've been out of touch with our Church so long, Lulu, that I suppose you've forgotten the Priesthood quorums, Sunday Schools, Primary, Mutual—with it's Beehive work and the Boy Scouts—besides school work and home duties—we havn't an idle moment. Relief Society is not for old ladies alone. You should see the young women we have. As for clubs—we're affiliated with the National Council of Women. Our course of study is broader than any club program because it includes religious teachings, too. Come to meeting with me and see. Oh, there goes Mrs. Brown with the quilt she took home last time to finish binding. (*goes to left, calls*) Mrs. Brown, come in a minute!

(*Pages re-enter and turn leaf.*)

5. Handiwork. (*Mrs. Brown and Mrs. Gray step through the leaf.*)

MOTHER: Mrs. Brown — Mrs. Gray—this is Lulu, my eldest sister. She has been away from home so long she doesn't know about us nowadays. Show her some of our handwork. (*They unfold the quilt they*

carry and display it before the audience.)

AUNT LU: O, it's lovely!

(*Mrs. Smith and Mrs. Jones step through leaf. They bear various articles of beauty made in work meetings, children's apparel, scarf, cushion, etc. Introductions. Articles are shown and admired.*)

MRS. SMITH: Are you going to meeting, Lettie? We didn't know your sister was here and we thought we'd call for you as we went by.

AUNT LU: Go on, Lettie. I'm rather tired and would like a nap.

MOTHER: Very well, I will. An hour's rest is just what you need.

(*The ladies collect their articles with mother, grandma and baby exit left, calling back goodbyes. Aunt Lu takes a magazine, arranges pillows and settles herself comfortably on couch. Silence, or low music as she turns pages slowly. Relaxes in sleep. From right small Relief Society Magazine enters and glides around stage as the R. S. chorus sings to tune No. 127 R. S. song book.*)

OUR GUIDE

Our magazine inspired and true
Each month our lives you bless,
That we our daily tasks pursue
In joy and thankfulness.

CHORUS

All hail, our wondrous magazine!
How we depend on thee.
To guide our hearts and hands and minds,
In Relief Society.
From out thy pages truths so bright
In varied forms appear
Our souls to thrill, our paths to light
Throughout the coming year.

CHORUS

(*Magazine exits left. Fourth leaf is turned, page 7. Music. Vocal or instrumental. Fifth leaf, page 9. Literature. A short short story. Sixth leaf, page 11. Art. Tap dancing—fancy drill by school children, etc. Seventh leaf, page 13. Biography. Any noteworthy woman. Biblical characters are good, especially if the biblical language is used. Eighth leaf, page 15. Food and Nutrition. Nine small children appropriately costumed to represent a bottle of milk, an apple, wheat, an egg, an orange, lettuce, a tomato, a carrot, and a bunch of celery, enter and sing.*)

THE SONG OF THE VITAMINS

(Tune: Jingle Bells)

A few short years ago
Some doctors wise and good,
Found out some things you all should know
About your daily food.
They learned we saucy elves,
Chuck full of pep and vim,
Are hiding in good things you eat,
And they called us "Vitamins."

CHORUS

Vitamins! Vitamins! A and B and C!
In carrots, wheat, and oranges, eggs, milk and celery.
Hold us tight! Treat us right! Then our aid you'll win,
We bright little, shy little, nice little, spry little, gay little
Vitamins!

(*They whirl lightly around stage as pianist repeats chorus.*)

We hide in many ways,
But that is all in fun,
We really wish you'd find us all,
And nab us every one!
So, if you want to grow
Up big and tall and strong,
Catch every vitamin you can,
And we'll help you along.

CHORUS

Vitamins! Vitamins! A and B and C!
In lettuce, apples, oranges, tomatoes, celery!
Hold us tight! Treat us right! Then our aid you'll win,

We bright little, shy little, nice little,
spry little, gay little
Vitamins!

(*They whirl off the stage as pianist repeats chorus. Costumes are best made of wire shapes covered with crepe paper.*)

Ninth Leaf, page 17. Social Welfare (Recitation)

THE BRIDGE BUILDER
(R. S. Magazine, Vol. 13, 1926, p. 314)

An old man, going a lone highway,
Came at the evening, cold and gray,
To a chasm vast and deep and wide.
The old man crossed in the twilight dim,
The sullen stream had no fear for him.
But he turned when safe on the other side,
And built a bridge to span the tide.
"Old man," said a fellow pilgrim near,
"You are wasting your strength by building here;
Your journey will end with the ending day,
You never again will pass this way,
You've crossed the chasm deep and wide,
Why build you this bridge at eventide?"
The builder lifted his fair grey head:
"Good friend, in the path I have come," he said,
There followeth after me, today,
A youth whose feet must pass this way;
This chasm, that has been as naught to me,
To that fair-haired youth may a pitfall be.
He, too, must cross in the twilight dim—
Good friend, I am building this bridge for him!"

Tenth leaf, page 19. Book of Mormon. (*R. S. chorus sings "An angel from on high," first three verses.* (*Songs of Zion, No.* 8) *During the singing of the third verse a Lamanite chieftain steps out of the book and with stately and dignified mien walks to right front, where he stands looking into the distance in proud silence. The chorus immediately sings, "O stop and tell me, red man."* (*Songs of Zion, No.* 224) *From out the book and crossing stage to right passes a silent procession: first, "Pilgrims going to church;" then hunters and trappers, then surveyors, who pause, set up tripod, rod, etc., make notations in business-like way, then an Indian family of today—a dirty, greasy "buck" in white man's clothing slouches by, followed by a squaw carrying a papoose on her back. After her scurry several Indian children. The Lamanite chieftain watches them sadly. As the last child disappears, he raises both arms high into the air, face lifted as if in supplication to the Great Spirit, then lets arms fall heavily, despairingly, and exits slowly, right, head drooping mournfully.*

Eleventh leaf, page 21. (*The Doctrine and Covenants. As a soloist sings the first verse of "Joseph the Seer."* (*Songs of Zion, No.* 213) *Joseph the Prophet enters followed by Oliver Cowdery. Joseph motions Oliver to a seat at the table. He paces the stage thoughtfully.*)

JOSEPH: Brother Oliver, I feel impressed to deliver a message from God to the people. Will you record it, please?

I command you, all ye my saints, to build a house unto me. "Build a house to my name for the most High to dwell therein. For there is not a place found on earth that He may come and restore again that which was lost unto you, or which He has taken away, even the fulness of the Priesthood." And verily I say unto

you, let this house be built unto my name, that I may reveal mine ordinances therein unto my people. (Sec. 124)

Chorus sings:

We want to see the temple with towers rising high,
Its spires majestic pointing unto the clear blue sky.
A house where saints may gather and richest blessings gain,
Where Jesus, our Redeemer, a dwelling may obtain.

(Songs of Zion, No. 195)

(*Nine little girls dressed in white enter, each bearing a picture of one of the temples enlarged on cardboard* 18 *x* 24 *in. Under each picture is its name and date of dedication, as* KIRTLAND TEMPLE, *dedicated March* 27, 1836. *As they hold the pictures up to view, the chorus sings.*)

Ho, ho, for the temple's completed,
The Lord has a place for his head.
The Priesthood in power now lightens
The way of the living and dead.

(Psalmody, No. 273)

(*Emma Smith enters, curtsies to Joseph and Oliver, sits in chair center stage which Joseph places for her. He stands behind her chair. Sec.* 25.)

JOSEPH: "Hearken unto the voice of the Lord your God, while I speak unto you, Emma Smith, my daughter. * * * Behold, thy sins are forgiven thee and thou art an elect lady whom I have called. * * * And the office of thy calling shall be for a comfort unto my servant, Joseph Smith. Jun., thy husband, in his afflictions with consoling words, in the spirit of meekness. And thou shalt go with him at the time of his going and be unto him for a scribe. And thou shalt be ordained under his hand to expound scriptures, and to exhort the church, according as it shall be given thee by my spirit. For he shall lay his hands upon thee and thou shalt receive the Holy Ghost, and thy time shall be given to writing and to learning much.

"And it shall be given thee, also, to make a selection of sacred hymns, to be had in my church. For my soul delighteth in the song of the heart; yea, the song of the righteous is a prayer unto me, and it shall be answered with a blessing upon their heads." (*She exits right. The prophet continues.*)

"And behold thou wilt remember the poor, and consecrate of thy properties for their support. And inasmuch as ye impart of your substance unto the poor, ye will do it unto me." (Sec. 42)

"And remember in all things the poor and the needy, the sick and the afflicted, for he that doeth not these things, the same is not my disciple." (Sec. 52)

(*Joseph and Oliver exit right. Mother and Grandma enter left. Aunt Lu rises to meet them.*)

AUNT LU: Mother, Lettie, I've been looking through your Relief Society Magazine and I'm amazed. I had no idea Relief Society work could be so wonderful. From now on I mean to keep in touch with my nearest organization. Lettie, I take back all I said to you before meeting. You see I didn't know!

"While the pianist plays lively march music, all the participants in the program, including the members of the chorus, form a tableau group on the stage. When all are in their places they sing the first verse of 'Have I done any good in the world today?' (Deseret S. S. Songs, No. 207)."

CURTAIN

An Interesting Letter

THE following letter from a daughter of Dr. Samuel Gridley Howe will be of interest to our organizations in their study of this great man.

Mrs. Sorenson is the stake social service leader of Wells Stake. She says:

"On December 9th I was listening to Alexander Woolcott on the Town-Crier radio program over KSL. In this program he paid tribute to Mrs. Laura E. Richards, the 85-year-old daughter of Dr. Samuel G. and Julia Ward Howe. I knew that in our public library we had only one book on the life of Dr. Howe for reference work in our social service work in Relief Society. It occurred to me that Mrs. Richards might be able to refer me to some further information about where to obtain material on the life of her father. I thought also that she would be pleased to know that so many women were studying about her famous father. This was the letter which came in answer."

Gardiner, Maine,
December 26, 1934.

Mrs. W. A. Sorenson,
1590 South West Temple,
Salt Lake City, Utah.

Dear Mrs. Sorenson:

I am ashamed to have left your letter, even for a few days, unanswered, but my eyes have been troubling me, otherwise you would have heard from me before.

You did not perhaps realize that you were sending me in your letter a Christmas present more dear to my heart than almost anything else could be,—this beautiful tribute to my father's memory, and the knowledge that you and such a great number of other women are thinking of him and preparing to take up his life for study.

This comes at a most fortunate time. I am even now correcting the proof of my new life of my father (who, by the way, was always called *Dr.* Howe): "The Life of Dr. Samuel Gridley Howe." It will be published in March by the D. Appleton-Century Company, 35 West 32nd St., New York City. This will give you all the material you really need, but I cannot refrain from telling you of the other works bearing upon my father's life. They are:

Memoir, written by my mother, shortly after his death.

Life of Dr. S. G. Howe, by F. B. Sanborn, published by Funk & Wagnalls, 1891.

Letter and Journals of Samuel Gridley Howe, edited by myself, published by the L. C. Page Co., Boston, 1905.

Two Noble Lives, a little book written by me for school children, telling briefly and simply the stories of both my parents' lives. Published by the L. C. Page Co., 1911.

Laura Bridgman, written by my sisters, Maud Howe and Florence Howe Hall, published by Little, Brown & Co., Boston, 1903.

Laura Bridgman, written by myself, published by the D. Appleton Co., New York, in 1928.

I might add to this list his own "Sketch of the Greek Revolution," published in 1828; long out of print, but occasionally a volume turns up in a bookdealer's hands; and his wonderful "Reports" of the Perkins Institution, which might possibly be found in the Library of your State Institution for the Blind. They were published annually for forty years, and were eagerly read all over the civilized world.

One thing more: in his "American Notes," Charles Dickens gives a most beautiful tribute to my father, and his work with Laura Bridgman.

I cannot but feel, dear Mrs. Sorenson, that your springtime study will not only be profitable but deeply

(*Continued on page* 113)

Notes from the Field

RELIEF SOCIETY SINGING SISTERS AND BRANCH PRESIDENCY, OSLO, NORWAY

Norwegian Mission:

THE above picture represents the branch presidency, the group of "Singing Sisters" and the sisters of the Relief Society organization in Oslo of the Norwegian Mission. Due to the excellent cooperation of the Relief Society sisters in this mission the Relief Society conferences of the different branches have been most successful, and were greatly appreciated by the Saints and their friends. During the Oslo Branch Relief Society Conference the outstanding feature was the beautiful music furnished by the "Singing Sisters." They rendered in English the song "Opportunity." This is found in the December, 1933, issue of the *Relief Society Magazine*. After the singing the words were read in Norwegian. In this particular branch the group of singers are called "Singing Sisters" as there are so many of the Relief Society members unmarried.

The sisters of this mission enjoy the lessons very much, particularly those in theology. Due to the difficulties arising in translation, the Relief Societies in Norway are dropping behind a year, as suggested by President Joseph F. Merrill. So for the current year they are studying "Latter-day Revelation" in the Theology period. In the teachers' topic period they are studying "What is Mormonism," by John A. Widtsoe. In Literature some of the outstanding authors of the world are considered. Among these are Charles Dickens, Shakespeare, George Eliot, Victor Hugo, Nathaniel Hawthorne, and others. In Social Service they are using the lessons prepared especially for the Missions on "Health and Home Nursing." Due to the present crisis and the financial distress that exists among so many of the people, the Social Service lessons make a great appeal. For the next year the lessons outlined for 1934-35 will be very acceptable.

Relief Societies are organized and working very successfully in Narvik, Trondheim, Stavanger, Bergen, Haugesund, Oslo, Drammen, Moss,

Fredrikstad, Arendal. Whether there is a large or small membership the same sweet spirit of the Gospel exists in each society that is found in any similar gathering in Zion.

Sister Vivian C. Knudsen, who has sent in the information in reference to Norwegian Mission gives the following beautiful picture: "Norway, renowned for its natural beauty, is indeed a most wonderful country. Summer and winter are equally attractive. It is truly the tourists' country of Europe. In the journey from Oslo to Bergen one travels on one of the most wonderful pieces of railroading in the world. It is truly a masterpiece of engineering. In the 375 miles there are 184 tunnels. From the car window one sees a panorama of scenery unexcelled; scores of silvery waterfalls leaping down the green slopes of the mountains, mountain lakes resting in peaceful valleys, beautiful country farms nestled in the luxurious green shrubbery, and the fjords winding far into the mountains. Spring brings the flowers with a verdure that carpets the earth, autumn brings a wealth of colors, golden, crimson and green predominating; winter brings the hoar frost which covers everything, changing it to a gorgeous fairyland. Norway, the land of the midnight sun and long shadows, is a land of beauty unsurpassed."

Northwestern States Mission:

FROM the Northwestern States Mission comes the interesting report of the opening session of a very successful year. A program which was unique and unusual in its nature was held in the Portland Branch Relief Society at the opening of the season's work. This was for the members of the organization and in honor of the retiring Presidency. The program consisted of original ideas characteristic of the outlined work of the departments for the year. The magazine was represented in a playlet called "The Spirit of the Magazine," and the song was a fitting climax to the dramatization. The Home Nursing unit presented a humorous skit. The story of Ruth, representing the Literary Dept., was very beautifully told. The Social Service Department was vividly portrayed by four tableaus depicting the work of Elizabeth Fry, Florence Nightingale, Jane Addams and the teachings of Christ in "Feed My Lambs." There was very beautiful music interspersed throughout the program and altogether the meeting was voted a most successful entertainment.

Salt Lake Stake:

THE Salt Lake Stake Relief Society is a splendid example of the very careful organization and planning of the year's work in advance. The program represents the fine spirit of cooperation which exists in this progressive stake, between the stake and ward officers and the entire membership. The general motto of the stake is voiced in: "We believe in progression through the learning and living of Gospel principles." The following definite program is mapped out: The stake and ward department class leaders' convention in September; the ward Relief Society visiting teachers' convention also in September; in October; the ward Relief Society conferences beginning in November and running through to the early spring; the stake board meeting held twice regularly each month; the stake Union Meeting held the last Friday of each month. Salt Lake stake makes it a point to entertain the County Infirmary patients once each year, and the stake board has a very delightful Christmas party. The stake and ward Relief Societies sponsor a Temple excursion. There

is a mothers' and daughters' evening specially planned, and the stake literary day is held during the close of the year. The season's activity is really brought to a conclusion with a ward and stake exhibition day when samples of the beautiful and artistic work done through the year's program is placed on exhibition. Before adjournment for summer vacation the stake board holds a delightful reception for its ward officers. There are nine stepping stones of progress which are outlined as follows:

I. Progress through activity
   (a) Continuous growth
II. Progress through study
   (a) Magazines
   (b) Text Books
   (c) General Material
III. Progress through faith
   (a) In Deity
   (b) In Self
   (c) In Fellowmen
IV. Progress through service
   (a) To living
   (b) To dead
V. Progress through self-expression
   (a) Learn to do by doing
VI. Progress through obedience to law
   (a) Church
   (b) Land
VII. Progress through appreciation
   (a) Membership and calling in Church
   (b) Friendships gained
   (c) Opportunities provided
VIII. Progress through study of motherly virtues.
   (a) Spiritual
   (b) Moral
   (c) Physical
IX. Progress through love of the beautiful
   (a) Human soul
   (b) Nature
   (c) Fine Arts

Idaho Falls Stake:

A MOST successful stake Relief Society Work and Business Day was held in Idaho Falls Stake in October, 1934. Each ward was given space in which to display the various articles made through the ward work days during the year. There were many beautiful and artistic things on exhibition: dinner trays, lemonade coasters and baskets made of reed, artificial flowers in brilliant hues and ornamental dolls dressed in colors showing the uses of crepe paper. There were many quilts and rugs of various kinds. Perhaps the most interesting and practical phase of the work was in remodeled clothing. The apron department was also most interesting. Patterns of the models on display were given to those who wished them. There were departments where recipes for different foods were interchanged. The exhibition was combined with a fine social event and refreshments served at the small tables. The stake officers were hostesses to more than 300 ward workers.

An Interesting Letter

(*Concluded from page* 110)

interesting. The number you name —sixty-five thousand women—who are taking up this study, is deeply impressive. If you have the opportunity, by radio or otherwise, of coming in touch with them, please give them my very kindest greetings, and tell them that I wish them well in all their study and all their good works.

With kindest regards,

Believe me, dear Mrs. Sorenson,

Faithfully yours,

(Signed) Laurel Richards.

THE RELIEF SOCIETY OF THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS

Motto—Charity Never Faileth

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VOL. XXII FEBRUARY, 1935 No. 2

EDITORIAL

The Prophet's Admonition

"New occasions teach new duties,
Time makes ancient good uncouth;
They must upward still and onward
Who would keep abreast of truth."
—Lowell.

WHEN the Relief Society was first organized, the paramount thing in the minds of its officers was "searching after objects of charity and administering to their wants." The first admonition of the Prophet has during the years since he ogranized the Society been carefully and wonderfully carried out.

Now that the Government is taking care of most of the physical needs of the people, the organization will have more time and energy to heed more fully the second admonition of the prophet, to "assist by correcting the morals and strengthening the virtues of the community." "This Society," said the Prophet, at a later meeting, "is not only to relieve the poor but to save souls."

Building up the morale of the people, giving them a desire for the things of the spirit is quite as vital as food for the physical body. The Church offers educational and spiritual opportunities that are not appreciated by many. They let their children grow up without the training the auxiliaries and Priesthood Quorums give. They do not realize that they are handicapping their children by their carelessness. A prominent business man recently said, "There is only one thing I hold against my parents. They were kind and loving, they gave us opportunities to attend school, but they did not encourage us to attend the auxiliary organizations. As a result, I cannot appear as well as others in the community in public affairs. I have not been trained to express myself before others. I lack the poise that comes from such training."

Children who are not trained to pray, who are not fed spiritually,

rarely develop spirituality in later life.

So, now that many responsibilities that the Relief Society formerly carried are taken care of by government agencies, we urge our officers and members to devote their energies to stimulating luke-warm parents to see to it that their children attend regularly and participate actively in the auxiliary organizations. Our officers should see to it that the spark of spirituality that has been allowed to almost be smothered in many breasts shall be fanned into a flame. This is the great need of today. This is the great call of the present time. Our women will not fail.

Cultivate the Power to Appreciate

IT has been said people who appreciate us can do almost anything with us. Christ had the seeing eye, the understanding heart that could detect the good, the beautiful in everyone. He always emphasized the loveliest thing in man or animal or nature. There is a legend that at one time when he and his Disciples were leaving a city, they saw a crowd assembled around a dead dog. One said, "Look at his bleared eye." Another, "How mangy is his fur." Another, "How crooked are his legs." Christ gave one look and said, "Pearls cannot rival the whiteness of his teeth." He picked out the one beautiful thing this mongrel dog possessed.

He made people respect themselves, and they held their heads higher, feeling there was hope in life. He loved those who were outcasts, because he could see something in them worthy of love. It is a fascinating worthwhile experience to use His method to search out and emphasize the good that is often buried so deep that few see it.

There is a divine spark in each human breast. Blessed are they that fan it into a flame and one of the most successful fuses is appreciation of the good.

The Speed Mania

THE injury and loss of life through traffic accidents is appalling. The percentage could be cut down materially if all would drive at a moderate rate of speed. The speed mania obsesses people. What a short time ago was considered fast is now considered slow. Many young people's lives are snatched out at a moment. Others are permanently injured for life.

This needless loss of life and injury through fast driving should be cut down to a minimum. Public sentiment should be aroused. Young people should be warned again and again. Every effort should be made to safeguard against these unnecessary accidents.

Lesson Department

Theology and Testimony

(First Week in April)

LESSON VII

Gems of Truth

1. *Those Who Serve the Lord.* Here is great comfort for those who serve the Lord: "Let your hearts be comforted; *for all things shall work together for good to them that walk uprightly, and to the sanctification of the church.*" (D. and C. 100:15.) It is frequently said that rain falls on the just and the unjust alike, and that sorrow visits the homes of both those who serve the Lord and those who do not. Let it be admitted that there is at least partial truth in the statement. The just, however, have the assurance that all things will work together for their good, while the unjust have no hope of reward.

2. The Lord has said: "Whom I love I also chasten that their sins may be forgiven, for *with the chastisement I prepare a way for their deliverance* in all things out of temptation." (D. and C. 95:1.) Again: "They who suffer persecution for my name, and endure in faith, *though they are called to lay down their lives for my sake yet shall they partake of all this glory.*" (D. and C. 101:35.) But: "Those who will not endure chastening, but deny me, cannot be sanctified." (D. and C. 101:5.)

3. God's promises never fail. There are untold numbers of Latter-day Saints who testify that adversity has often been a source of great blessing to them, and that trying conditions often prove to be a source of strength. Great comfort arises from the belief that no matter how dark the hour, or distressing the circumstance, God will bring all things together for the benefit of those who love him. There is probably no greater source of solace in times of trial.

4. Lives unattended by sorrow are like photographs taken in the full glare of the sun,—flat and characterless. In a beautiful life, like a beautiful photograph, the high lights are accentuated by shadows.

5. *Leave Judgment with the Lord.* Many people are prone to pass judgment. Almost without restraint they discuss the merits and demerits, particularly the latter, of others about whom they commonly know but little. Judgments are usually unjust and often injurious both to the judged and to those who sit in judgment.

6. It is evident without argument that fair judgments cannot be rendered in the absence of full knowledge of all facts in the case. In civil court procedure judgments are deferred until both sides to the controversy have been given ample opportunity to present whatever evidence appears to be relevant. After this has been done the evidence is fully weighed, and only then is the verdict rendered. Judges of civil courts are chosen primarily because of their supposed wisdom, fairness, and ability to differentiate between proper and improper conduct. But even under such conditions, errors in judgment are not unknown.

7. Little wonder then that judg-

ments rendered in the absence of full information, particularly if influenced by bias and envy, are characteristically wrong. The Latter-day Saints are warned against conduct of this nature. The Lord says: *"Leave judgment alone with me, for it is mine and I will repay."* (D. and C. 28:23.)

8. *Spirit and Element.* There is much food for thought in the following: "Man is spirit. The elements are eternal, and spirit and element, inseparably connected, receive a fulness of joy; and when separated, man cannot receive a fulness of joy." (D. and C. 93:33, 34.)

9. The first statement, namely, that man is a spirit, should answer once and for all time the muted question among certain materialistic investigators—both scientific and religious—as to whether or not man is more than merely a physical being, actuated solely by mechanical impulses and entirely devoid of spiritual stimuli. Elsewhere the Lord has said that "The spirit and the body are the soul of man." (D. and C. 88:15.) That mortal man is a dual person—composed of both body and spirit—it is thus plainly evident. The Lord makes the further illuminating statement: "All spirit is matter, but it is more fine or pure, and can only be discerned by purer eyes; we cannot see it; but when our bodies are purified we shall see that it is all matter." (D. and C. 131:7, 8.)

10. The statement that: "The elements are eternal" answers all questions as to the ultimate duration of what is commonly called matter, although, of course, it does not describe its nature or composition.

11. Finally, the quoted statement goes on to say that man can receive a fulness of joy only when the spirit and the body are inseparably connected. It is little wonder that the resurrection from the dead is spoken of as the *redemption.* (See D. and C. 88:16-19.)

12. *Knowledge and Intelligence.* In bold contrast with the widespread sectarian notion that in the next world men will be placed in two classes—the saved and the damned—the Lord gives the following: "Whatever principle of intelligence we attain unto in this life, it will rise with us in the resurrection. And if a person gains more knowledge and intelligence in this life through his diligence and obedience than another, he will have so much the advantage in the world to come." (D. and C. 130:18, 19.)

13. Justice, of course, demands just such a provision. It would be manifestly unfair if devout individuals who had exhibited a life-long devotion to the Lord should receive no more reward in the resurrection than those who had been scarcely less than indifferent. Fairness demands that all forms of industry be commensurately rewarded. That men be rewarded in conformity with their deeds is in strict accord with every law of the universe, wherein causes are invariably followed by similar and compensating effects. Anything short of this would be a violation of the fundamental principles of right and justice.

14. Moreover, if men were to be separated into only two classes in the resurrection, and particularly if the doctrine of unmerited rewards were to apply, a considerable part of the incentive for right living would disappear from the earth. While it is theoretically true that men should live Christian lives merely for the reason that to do so is right, yet incentive is a powerful factor in human conduct. Very few individuals would attempt to climb a mountain if it were not believed that a more comprehensive view would be obtained by so doing. Likewise, few students

would undergo the requirements of a long period of college training if it were not believed that benefits would accrue therefrom. Human efforts are prompted principally by hope of reward; destroy this hope, and effort would largely disappear. The ill effects of such a condition are immeasurable. The above statement, therefore, like all others emanating from the same source, is in strict accord with the wisdom, justice, and love of God for the human soul.

15. *Blessings Predicated upon Obedience to Law.* Perhaps no statement in Mormon theology more fully illustrates the wisdom of God in dealing with his children than the following, given to Joseph Smith slightly more than one year before the time of his martyrdom: "There is a law, irrevocably decreed in heaven before the foundations of the world, upon which all blessings are predicated—And when we obtain any blessings from God, *it is by obedience to that law upon which it is predicated.*" (D. and C. 130:20, 21.) Some three months later, the Lord restated the same truth in the following language: "All who will have a blessing at my hands *shall abide the law which was appointed for the blessing,* and the conditions thereof, as were instituted before the foundation of the world." (D. and C. 132:5.)

16. These statements, perhaps above all others in Christian scripture, emphasize the basic importance of right living. On the other hand, they negate for all time the widespread sectarian belief that endless blessings await those who merely call upon the name of God and accept Jesus Christ as the Savior of the world. The fact is that before man can receive any blessing his conduct must conform with the law upon which it is predicated. Accordingly, there is no such thing as blessing incommensurate with conduct. As Deity has stated, this condition is not only irrevocable but was instituted before the foundations of the world.

17. Those of the Latter-day Saints who hope to find place in the Celestial glory should ponder carefully the following: "For he who is not able to abide the law of the celestial kingdom cannot abide a celestial glory." (D. and C. 88:22.) Plainly, therefore, those who enter this glory must have shown by their works that they are prepared to live it. What shall become of those who for example, have not brought themselves to conform with such elemental principles as the Word of Wisdom, the Law of Tithing, and the observance of the Sabbath Day, we of course, must not judge. The Lord has declared, however, that all blessings are predicated upon compliance with the laws that produce them. Moreover, the Lord has said that there is no escape from this truth;—it is irrevocable.

18. *Should We Forget.* The Lord might have had the present conditions in mind when he uttered the following: "Who am I that made man, saith the Lord, that will hold him guiltless that obeys not my commandments. Who am I, saith the Lord, that have promised and have not fulfilled, I command and men obey not; I revoke and they receive not the blessing. *Then they say in their hearts: This is not the work of the Lord, for his promises are not fulfilled.*" (D. and C. 58:30-33.)

19. Only recently the writer of this article sat at a dinner table with a formerly active member of the Church. Almost from the outset he offered criticism of the First Presidency and other officials of the Church. He declared himself in favor of the widespread sale of al-

coholic beverages and admitted that he himself occasionally indulged in them. Later in the meal he drank freely of strong coffee and firmly announced his belief that the Church has no right to interfere with "personal habits" of its members.

20. His, like many others, was a clear case. He had evidently failed to heed the counsel of the Lord and then had turned to criticism thereof. He was evidently not acquainted with the scripture quoted above, nor with the following: *"I the Lord, am bound when ye do what I say; but when ye do not what I say, ye have no promise."* (D. and C. 82:10.)

21. The following is a pathetic reminder, if not a rebuke, to those who forget the Lord in times of prosperity and well-being: "In the day of their peace they esteemed lightly my counsel; but, in the day of their trouble, of necessity they feel after me." Then with characteristic sympathy for those who stray from the path of rectitude, the Lord continues: "Notwithstanding their sins, my bowels are filled with compassion towards them. I will not utterly cast them off; and in the day of wrath I will remember mercy." (D. and C. 101:8, 9.)

Suggestions for Discussion and Review

1. Have members of the class relate personal experiences in which apparently undesirable conditions have eventually worked together for their good.

2. In what way is rendering of judgment often injurious to those who judge? Why should judgment be left with the Lord?

3. Why in your opinion is it impossible for the spirit of man to receive a fulness of joy without the body?

4. In what way has the sectarian doctrine of unmerited rewards injured the cause of Christianity?

5. In what ways are incentives conducive to good conduct? Give illustrations.

6. Why is it necessary that law must be obeyed before the blessing is received?

7. Why does infraction of law lead to criticism thereof?

Teachers' Topic

THE RELIEF SOCIETY

"Charity Never Faileth"

MARCH 17th is Relief Society Day in the Church of Jesus Christ of Latter-day Saints. True it is neither a national nor a state holiday, but by common consent among the officers and members of the Relief Society, it has become a day of remembrance in all the branches of the Church, therefore it signifies a special day in many parts of the world to the Latter-day Saint women.

The Relief Society was organized March 17, 1842, by the Prophet Joseph Smith in Nauvoo, Illinois. There were present a group of eighteen women who are known as Charter Members, and whose names are held in reverence by the members of the Society.

At the first meeting the Prophet gave instructions how to carry out the great work designed for the mature women of the Church as revealed through him.

The great comprehensive program now carried on by the Relief Society for the benefit of humanity,

and educational progress for its members, is the development of the fundamental principles enunciated by Joseph Smith, the Prophet, on the occasion of the organization on March seventeen, 1842. The objects of the Society were "to care for the poor, minister to the sick, and to assist by correcting the morals and strengthening the virtues of the community."

The day is celebrated in various forms of social entertainment according to the desires and conditions of the several wards or branches. There may be reunions, parties, dramatic or literary entertainment, pageants or banquets, but it is a day rather of remembrance than for gain, and in some way usually has an historical significance.

At the time of the organization, March 17, 1842, so far as known there were no women's organizations of so broad and comprehensive a program so the words of the Prophet, "I now turn the key for women," has a deep and powerful significance.

Literature

(Third Week in April)

LIFE AND LITERATURE

Today's Drama

"All the world's a stage, and all the men and women merely players; they have their exits and their entrances; and one man in his time plays many parts."—*Shakespeare.*

ART is a world of Man's making. In art man has found an outlet. The expression of the artist is the adjustment of man to that tension called life. The great art of the ages is drama.

Man is a traveler on a shadowed road. In his unfolding both the individual and the universal are revealed. Every man is a hero and every life-story is a drama. Hence human life and human destiny are the materials of the great art, drama.

Art is a continual revelation of Life. To every observer with a trained vision comes the joy of understanding. "It is by art and by religion men have always sought rest."

The Story of the Theatre

Literature has been defined as a "criticism of life." Drama is more than a criticism, it is an interpretation; also it is a vision of what life might be at its best. Wherever human beings strive and suffer there is drama.

It has been persistently claimed that the basis of all art is religion; in the case of drama the truth is well established. From every corner of the earth comes the evidence that dancing and music have had their place in primitive religious ceremonials. Different forms and varying stages of development have been discovered, but the spirit is the same. It is likewise revealed that the Hebrews and the Egyptians developed little dramatic expression while the Greeks, Hindus, Chinese, and Japanese developed elaborate and intricate theatrical systems. In primitive drama, love, hatred, food-getting, initiation and sacrifice were the chief motifs; the lines of heroic and mythical ancestors furnished the stories; the action was in the nature of a spectacle; and the overpowering seriousness made its expression tragic. The comic spirit entered

dramatic art when the spectacle became detached from a religious ceremonial and took the form of a revel (comus-revel). Literary expression, intensity of thought, mechanical equipment, and organization, have developed the art of the theatre to its present perfection, yet for beauty, effectiveness, and impressiveness primitive drama is often found to be superior to the drama of culture.

The origin of Greek drama was in the ceremonial worship of Dionysius (di o ni' sus). A combination of song and dance formed the early festivals held in honor of this god. For the great spring festival visitors came to Athens from all parts of Greece. The semi-circular seats on the hillside leading up to the Acropolis could accommodate almost twenty thousand people. About the middle of the sixth century B. C., Thespis, the leaders of the chorus, dressed himself as Dionysius and made the chorus acts as followers. This first impersonation in ceremonial led to rapid dramatic development. Aeschylus (es ki' lus) 525-456 B. C., the first great dramatist added a second character, thus using dialogue independent of the chorus. Sophocles (sof o klez) 495-406 B. C., added a third character in his dramas. Competition added a great impetus to the art when great honors were bestowed upon the successful dramatists. Aeschylus is said to have won thirteen contests and Sophocles twenty. The stage evolved from the original sacrificial altar. Masks were used to simulate character, later they were equipped with small megaphones in the mouthpiece to project the voice. The actors, all men, took great care in the training of the voice. The chorus took the place of action in the drama, announcing any change in time, place, or action. The themes were taken from the old hero tales so dear to the Greek race. The theatre grew in two centuries to be an important institution in Greek life. With the advent of the three great tragic poets, Aeschylus, Sophocles, and Euripides (u rip' i dez) Greek tragedy reached its highest point. In comedy Aristophanes (ar is tof' a nez) and Menander brought a criticism of the life of the times by satire, banter, burlesque and humor to the festivals. The Greeks loved their great plays.

The torch of Greek drama passed to the hands of the Romans as they became conquerors. The Romans developed a form of drama reflecting the temperament of the race. The Greeks were artists and dreamers while the Romans were fighters and men of action. The revel became a thrilling spectacle which in turn became the forerunner of modern vaudeville including monologue, dialogue, and song. The Romans also were the originators of the circus. Their theatres were also arenas where gladiatorial combats, races, and gymnastics were presented with popular approval. At the advent of Christianity, the drama had become so degraded that all performances were prohibited by Constantine, the converted emperor. For nearly a thousand years the dramatic spirit remained silent in Europe.

English drama began in the Middle Ages when the church introduced into its services a ritual of illustration. Scenes from the Bible appropriate to the Christmas and Easter services were first used. These presentations known as mystery plays performed by the priests became very popular. Later the ceremony was removed to the steps of the church to accommodate a larger audience. Again it was removed to the village common. When the play left the confines of the church the acting was taken over by laymen.

From this point the development of English drama was very rapid. The mystery play was so called because it portrayed the mystery of the life of Christ. The Miracle play came into existence as a presentation of the life of a saint or a martyr. Another type of play, the Morality, was a presentation of a story containing an abstract truth or a life-lesson. The saints were superseded by historical characters, and short comedy scenes or interludes were interposed between the serious episodes. The play became in time secular. The scenes were mounted upon movable stages and drawn through the streets. Companies of strolling players traveled through the country giving performances in the courtyards of inns and on the village commons. The advance of the drama during the Elizabethan period is associated with Shakespeare and his contemporaries. The portrayal of human character through an understanding of human frailties and nobility; the sweep of imagination, and a new poetic form, blank verse, were new characteristics. Shakespeare is the undying glory of England. It is he who made England and all English speaking countries lovers of the play. English drama, however, declined during the next two centuries, the interest in poetry and fiction being paramount. Late in the nineteenth century English drama took on renewed life until today it is assuming again its great role.

It is generally agreed that "modern drama" began with Henrik Ibsen. Ibsen stands at the turnstile of yesterday and tomorrow. Ibsen has changed forever the dramatic map of Europe. All of our modern drama is the brain of Ibsen grafted on another land. Suderman and Hauptmann (haupt'man) in Germany, Schnitzler in Austria, D'Annunzio (dan noon'tsi o) in Italy, Shaw in England and O'Neil in America are among his greatest followers. The individual takes his place in modern drama to preach the gospel of individualism. Traditionally, the serious drama dealt with the transgression of an immutable moral law. Ibsen saw human tragedy as man's failure to achieve peace with his universe—a social order dominated by outworn custom, unjust law, inherited instinct, and malevolent circumstance. His plays are a fearless disclosure of social evils. Ibsen's characters are ordinary people in contrast to the gods, kings, and princes of the older dramatists. His characters seen at a crisis make an unforgettable impression upon an audience. The content of Ibsen's work demands that thinking people look at the larger wrongs, problems, and possibilities in life. In our own day the greatest dramatic figures, Maeterlinck (ma'ter link), Tolstoy (tol'stoi), Galsworthy, Yeats (yats or yets), and others have by their definite ideals and their splendid genius steered the drama through the struggles of commercialism to its rightful place as a great art.

It is a long span of years from the time that a Greek audience of twenty thousand spectators watched the soul struggles of Prometheus chained to a mountain defying Jupiter, or viewed with awe the Antigone of Sophocles stand in silence awaiting the judgment of Creon in answer to her defiance, that of bestowing the right of burial upon her dead brother, to Maeterlinck's Pelleas (pell'e as) and Melisande. standing upright struggling to understand their love, and D'Annunzio's Giaconda (ge a con'da) having sacrificed her beautiful hands to save her husband's masterpiece still facing life without his love. Many soul cries have been recorded in the interim. "Human nature and human

destiny are the two mysteries that the drama endeavors to reveal," says Hebbel, the German author. Drama as such becomes a mirror of life recording the processes by which human intelligence acquires identity. Ancient and medieval drama made the spectator an onlooker of the sufferings of man; modern drama makes the spectator a part of the drama as Bernard Shaw says, "We are not feathered spectators, but guilty creatures sitting at a play." Dean Inge pleads that "the stage of today must of necessity become the pulpit of the world." Time has taken great liberties with the actor, the author, the theatre, and the dramatic form, but with the materials there is little change, because they are the materials of life which remain unchanged during the ages.

Everyman, A Morality Play

The best of the Morality plays which have come down to us is "Everyman," a beautiful interpretation of the meaning of life. The Morality play was a development of medieval English drama intended to teach the beauty of goodness and the punishment of sin. These plays were allegorical, that is, the characters were personifications of virtues and vices such as Charity, Pride, Truth, Falsehood. Curiously enough professional companies have revived the play, "Everyman," and carried it through many countries including England and America in the past few years. The revival made a profound impression upon all who saw it, the reason being that the play appeals to man's deep and universal instincts and feelings.

"Everyman" is supposed to have been written by one Peter Diestenes, a Hollander, who lived near the end of the fifteenth century. The play is based upon a Buddhist parable which is as follows: A rich man had three friends. When his king demanded money as the payment of a debt, the man went to his friends for aid. Two of his friends with polite excuses refused the request. The third friend came to his aid and pleaded for mercy at the hands of the king. The meaning of the parable is this: the first friend was the rich man's personal property; the second his worldly companions; the third was his own good deeds—charity, human kindness, love:

"The best portion of a good man's life,
His little, nameless, unremembered acts of kindness and of love."

The action of the play begins much the same as "Job" and "Faust" with a prologue in heaven. God reflects upon the moral condition of the world and the general activities of mankind. He sees men living on earth with no other thought than the satisfaction of their appetites, passions, and desires. Their chief quest is worldly things. Life has become a vain show. Death, God's messenger is sent to bring Everyman to his reckoning. As the messenger receives his instructions Everyman saunters on the stage. He is joyous youth, full of smiles. and gaily clad. Death accosts him, "Everyman stand still; whither art thou going thus gaily? Hast thou thy Maker forgotten?" Everyman in fear, asks for time promising much gold if but a day of respite is granted. Death is relentless and will grant no respite for gold. Only one concession is granted. Everyman is given time to find one of his friends to accompany him on his journey. Everyman seeks his greatest friend, Fellowship. This friend when approached will do any earthly task for Everyman but he will not take a journey to Eternity with him. Everyman seeks other friends to aid him, Wealth

whom he has loved so dearly, declines also. One by one the worldly friends decline to help Everyman. Finally, he bethinks him of a once dear friend, Good Deeds. Good Deeds is in the form of a maiden, she appears to be weak and much neglected. She offers Everyman her counsel. She calls her sister, Knowledge, to guide him. Knowledge is a radiant figure representing the light of the mind. Everyman allows himself to be led by Knowledge to confession, where in humility he seeks cleansing in acknowledgment of his wrong-doing. His gay apparel is replaced by sackcloth. A sense of confidence comes to Everyman. Good Deeds accepts the penitent and offers to accompany him on his journey. Knowledge further advises Everyman to summon Discretion, Strength, and Beauty, and his five wits to prepare him for his last hour. They come to his aid and give him courage. Having performed their service they leave us as they cannot enter the grave. Knowledge goes within the shadow of the grave and then withdraws. Everyman is not alone, Good Deeds is present; she goes down into the tomb with him because she is part of himself, she is his better self, and will remain with him forever. The distant chanting of angels is heard on some approaching shore. Everyman goes to the reckoning and the Book of Life registers the judgment the soul has brought upon itself.

It seems unnecessary to add any comment on this old Morality play, but the analysis of a sympathetic critic, Ramsden Balmforth, is enlightening: "It is true to Nature and what we believe to be behind Nature. It will give rise to a multitude of thoughts and speculations concerning the mystery of Life, sin, the will, endowment, the limitation of capacities, the light within, the meaning of temptation, eternity, God—all these things crowd upon the mind as we see or read this old Morality."

The Irish National Theatre

One of the most interesting modern dramatic movements is the establishment of the Irish National Theatre. Part of an interesting national revival by Irish literary figures in an attempt to strengthen a national consciousness, it has revived almost forgotten legends of ancient Ireland, and pictured the peasant life with its charm, merriment, and inherent tragedy. William Butler Yeats is the prime mover in this revival. Since 1904 the Irish National Theatre has produced plays by internationally known writers such as Yeats, Lady Gregory, Padriac Colum, and St. John Errins. The most powerful playwright of the new theatre was John Millington Synge. After completing his education at Trinity College, Dublin, he traveled on foot through France, Bavaria, Germany, and Italy. Upon his return to his native land, Yeats suggested, "Go to the Aran Islands. Live there as if you were one of the people; express a life that has never known expression." Among the primitive fisherfolk still using the original tongue of Erin, Synge found the materials for his genius to produce the finest poetic dramas in Irish literature. "In the shadow of the Glen," "Riders of the Sea," are one-act plays. A comedy, "The Playboy of the Western World," won wide recognition for its imagery and characterizations. "Deirdre of the Sorrows" is from the world of Irish legend, Dierdre, the Helen of Ireland, is here portrayed in the story of her deathless love.

Note: The lesson, "Irish National Poetry," in the Relief Society Journal of April, 1933, provides a back-

ground for the study of the Irish Theatre.

Suggestion: If it is deemed advisable one of the Irish plays could be used in the lesson. The following Irish plays have much of delight in them.

"The Lost Silk Hat," Lord Dunsarry.

"The Gods of the Mountain," Lord Dunsarry.

"The Land of the Heart's Desire," William Butler Yeats.

"The Rising of the Moon," Lady Gregory.

Suggestions for Study

A. Materials:
   1. The Story of the World's Literature, Macy.
   2. The Story of the Theatre, Hughes.
   3. "Everyman"–This play can be procured in the "Little Blue Book" series at a small cost from "Haldeman-Julius Co., Kansas City.
   4. Relief Society Journal, April, 1933. Lesson—Irish National Poetry.

B. Program:
   1. Music:
      "Melisande" from "Pelleas and Melisande."
   2. Discussion:
      a. The Story of the Theatre.
      b. The Place of the Theatre in Modern Life.
   3. Review:
      a. "Everyman" or
      b. One-act play—Irish Plays.

C. Objective:

As the theatre is an important institution in modern life an understanding of its history and the scope of drama should be interesting and stimulating. It is not intended to make a critical study.

Social Service

(Fourth Week in April)

JANE ADDAMS AND SETTLEMENT WORK

1. *The Beginnings of Settlement Work.*

In the year 1867 a young man of wealth, an Oxford graduate, called on the Reverend John R. Green, later to be the most popular English historian, and offered his personal services. Greatly surprised at so unusual an offer, Mr. Green nevertheless accepted the proffered aid. Accordingly the stranger took up his residence among the poor of this part of London. His name was Edward Denison, and Mr. Green was then the vicar of St. Phillips, Stepney, London.

The inspiration for this self-sacrifice on the part of Denison, as the world has come to look upon it, came, it appears, from the University circles. In those days there were connected in one way or another with Oxford several men of exceptional talent and exceptional interest in social questions—Ruskin, for instance, and Kingsley, and Maurice. Besides being greatly interested in the condition of poor people, these men sought to enlist the interest of others, particularly of young men. "In thought," said the compassionate Ruskin, "I have not yet abandoned all expectation of a better world than this. I believe this in which we live is not so good as it might be. I know there are many who think the atmosphere of rebellion and misery which wraps

the lower orders of Europe every day, is as natural a phenomenon as a hot summer. But God forbid!" And he importuned his hearers and readers to "act like men," and help to make a new and better world! It was under the impulse of such appeals to action as this that young Denison formed his resolution to help the poor.

The spirit in which he worked is indicated in these words: "Would indeed," he says, "that we could have some real Christianity taught. . . . Taught—but in the way our Founder taught it, by living it. That is the only way. Those who would teach must live among those who are to be taught." In another letter he tells of his work: "Just now I only teach a night school, and do what in me lies in looking after the sick, seeing that the local authorities keep up to their work. I go tomorrow before the board at the workhouse to compel the removal to the infirmary of a man who ought to have been there already. I shall drive the sanitary inspector to put the Act against overcrowding in force, with regard to some houses in which there have been as many as eight and ten bodies occupying one room."

Other university students took up the cry for better conditions in the London slums, through taking up residence among them. One of these was Arnold Toynbee, a brilliant young Oxonian, who offered his services to the Reverend Samuel A. Barnett, a clergyman resident in Whitechapel, vicar of St. Jude's, in London. Barnett had been to Oxford, where he had delivered an address on the conditions of the poor, which he had seen with his own eyes. It thoroughly aroused a group of young men, including Toynbee, over what Ruskin termed the making of a better world in which to live. Barnett, before actively taking up the ministry, had served an apprenticeship with Octavia Hill. He therefore could speak with knowledge of the poor in London, both as to their condition and the way in which they might best be helped. When Toynbee Hall was established in 1884, Cannon Barnett became its first warden. With respect to his work in the settlement there it is said[1] that "there is scarcely any modern movement for social betterment—health, visitation, slum clearance, old age pensions, city planning, workers' education—which was not anticipated by Barnett's plans and work."

2. Details of Miss Addams' Life.

Like Octavia Hill's interest in human welfare work, the interest of Jane Addams finds its roots in her early environment. Walking with her father once, when she was a child, and seeing for the first time "the poverty which means squalor," she inquired of him why people lived in such horrid little houses, and declared with much firmness that when she grew up she should of course have a large house, but that it would not be built among other large houses, but right in the midst of horrid little houses like these.

Her father was an unusual man, it seems. All her early impressions, she says,[2] were directly connected with him. The following incident is revealing, not only of the father's character, but also of the daughter's. After Hull House had been established, Miss Addams began agitating for some sweat shop laws. She "was told by the representatives of an informal association of manufacturers that if the residents of Hull House would drop this non-

[1]Encyclopedia of the Social Sciences.
[2]Twenty Years in Hull House (Jane Addams), p. 1.

sense about a sweat shop bill, of which they knew nothing, certain business men would agree to give fifty thousand dollars within two years to be used for any of the philanthropic activities of the Settlement." When it gradually dawned upon her that she was being offered a bribe, her "shame was enormously increased" on recalling what the editor of a great Chicago paper had said, in 1881 when her father died, that he personally knew "this one man who had never been offered a bribe because bad men were instinctively afraid of him." Whereupon Miss Addams asked herself "what had befallen the daughter of my father that such a thing could happen to her," reflecting characteristically that "it could not have occurred unless a weakness in myself had permitted it." Mr. Addams always believed "that it was very important not to pretend to understand what you didn't understand and that you must always be honest with yourself inside, whatever happened."

On reaching the proper age, Jane Addams matriculated in the Rockford Seminary, a boarding school for girls. Here she studied such subjects as mathematics, history, Greek, Latin, and mental and moral philosophy. Of history she was particularly fond. One summer she read the whole of Gibbon's *Decline and Fall of the Roman Empire*—a notable achievement for a school girl. She says that she did not take seriously the Aristotellian legend hung on one of the walls, that "there is the same difference between the learned and the unlearned as there is between the living and the dead," but rather inclined to the popular sentence from Carlyle, that " 'tis not to taste sweet things, but to do noble and true things, that the poorest of Adam's sons dimly longs." Which shows that here was the same girl that told her father she would build a large house right in the midst of horrid little ones!

Rockford was not then a college, but became one the year following her departure from it. When it did become so, however, she was among the first to take a degree. The general influence of the school, it seems, was in the line of her natural bent, for one of her classmates became a missionary to Japan, founding an English school there; another, a medical missionary to Korea, working her way to the position of court physician; still another, an exceptionally skilled teacher of the blind; a fourth, a pioneer in the movement to bring books to the people; and she herself founded one of the first Settlements in the United States.

Besides her diploma, with what it represented in learning, Miss Addams took at least one thing away with her from Rockford—the power to make decisions under strong pressure from without. This ability, which may have come from her own strong character as well as from her school environment, was to stand her well in hand in the years to come when she was besought to turn Hull House into a nursery for all sorts of isms, political as well as social, with which the Chicago of the period was infested.

The next five years comprised what Miss Addams terms (quoting from Tolstoy) the "snare of preparation." She made two trips to Europe.

On her graduation she decided to study medicine, and with this purpose in mind she went to Philadelphia and entered a medical school. But "the development of the spinal difficulty which had shadowed me from childhood" compelled her to seek the aid of a physician, with the result that she spent the next six

months in bed, enjoying "the luxurious consciousness of leisure." In reality she was glad of an excuse to give up medicine as a career. On partially recovering (she did not fully recover till after she had established herself in Hull House), she went to Europe, on the advice of her doctor.

3. *The Settlement Takes Root in Chicago.*

During her first visit to England Miss Addams experienced a shock, out of which gradually came the idea of Hull House.

It was when she was touring London's East Side, where are "the oldest, the biggest, and the dirtiest slums in the whole world." A crowd of the "sub-merged tenth," haggard, ill-clad, unkempt, were bidding their farthings and ha'pennies for vegetables held up by an auctioneer. These vegetables were in various stages of decomposition, for it was Monday, and they had been kept over from Saturday. Of the poor creatures who were thus bidding for these vegetables she says: "Their pale faces were dominated by that most unlovely human expression, the cunning and shrewdness of the bargain-hunter who starves if he cannot make a successful trade, and yet the final impression was not of ragged, tawdry clothing nor of pinched and sallow faces, but of myriads of hands, empty, pathetic, nerveless and workworn, showing white in the uncertain light of the street, and clutching forward for food which was already unfit to eat. . . . For the following weeks I went about London almost furtively, afraid to look down narrow streets and alleys lest they disclose again this hideous human need and suffering."

It was out of this experience, and her growing sense of the futility of the purely cultural life, that Hull House became first an idea and then a reality.

One of her companion-travelers in Europe, on her second visit there, was Ellen Gates Starr. After witnessing a bull-fight in Spain one time, when it dawned upon her mind that she had been "tied to the tail of the veriest ox-cart of self-seeking," as she says, instead of "following in the wake of a chariot of philanthropic fire, she hesitantly revealed to Miss Starr a plan she had formed to establish a Settlement House in Chicago. Miss Starr fell in with the idea and indicated a desire to join her in the project. Immediately Miss Addams set off for London to get first-hand some ideas to be applied in her scheme. She spent considerable time in Toynbee Hall, for she proposed to do in Chicago what Cannon Barnett and the University group were doing in Whitechapel, East London. Miss Starr became a co-founder of Hull House.

Hull House, which was chosen shortly after Miss Addams' return from Europe, is on Halsted Street. It was built and occupied by Charles J. Hull, a Chicago pioneer; hence its name. At the time, however, it was owned by Miss Helen Culver, who generously gave a free lease to the entire place. "Hull House," says Miss Addams, "once stood in the suburbs, but the city has steadily grown up around it, and its site now has corners on three or four foreign colonies. Between Halsted Street and the river live about ten thousand Italians—Nepolitans, Sicilians, and Calaprians, with an occasional Lombard or Venetian. To the south on Twelfth Street are many Germans and side streets are given over almost entirely to Polish and Russian Jews. Still farther south, these Jewish colonies merge into a huge Bohemian colony, so vast that Chicago ranks as the third Bohemian

city in the world. To the northwest are many Canadian-French, clannish in spite of their long residence in America." This place was fitted up with furniture to suit the style of the house, and in the year 1889 it was opened for its new use.

4. *What Went on in Hull House.*

A Settlement, in the view of Jane Addams, serves two purposes. In the first place, it furnishes an outlet for the instinctive desire of young persons, who also have an education, to do something altruistic, as contradistinguished from what she calls "mental accumulation." In all such young persons there are (1) the desire to interpret democracy in social terms, (2) the impulse to aid in race progress, and (3) the urge to help the Christian movement toward humanitarianism. And then, in the second place, there are people in every large city—children, youth, even the old—who are suffering for want of guidance and assistance. The purpose of Hull House, on this line, is declared in its charter to be: "To promote a center for a higher civic and social life; to institute and maintain educational and philanthropic enterprises, and to investigate and improve the conditions in the industrial districts of Chicago." Thus Hull House stands for an attempt "to relieve, at the same time, the over-accumulation at one end of society and the destitution on the other." But it does this in the conviction that "the things which make men alike are finer and better than the things which keep them apart, and that these basic likenesses, if they are properly accentuated, easily transcend the less essential differences of race, language, creed, and tradition."

One of the first things done in Hull House was to read aloud George Eliot's *Romola* to the young people who gathered there, and it was apparently enjoyed more than one would imagine from the involved plot of that great story. A kindergarten was early established for the children of the neighborhood. Later reading facilities were provided for young and old, and the reading habit encouraged. Very early was seen the necessity of substituting for the saloon a hall in which might be held under wholesome conditions parties, wedding celebrations, and dances. Presently a coffee house and kitchen was opened, where dishes of proper nutritive values were prepared and sold at such prices as the neighborhood could afford.

In addition, Hull House soon became the starting-point and center of social movements. It assisted "the labor movement by aiding the organization of trades unions among the more helpless workers; by investigations and agitation for improved factory inspection; by arbitration of one strike; by discussions in the Social Science Club of Working People."[3] It was a resident of Hull House who secured the first public swimming pool in Chicago. When the Settlement work began there, fifteen years were to elapse before public parks and playgrounds came into existence in that city. Hence Miss Addams' group were pioneers in many activities looking to the public benefit, especially the benefit of the working classes.

For the most part, the residents of Hull House were educated women. As already stated, Miss Addams held that one of the purposes of the Settlement was to furnish an outlet for the altruistic desires of the cultured classes. In Hull House, as in Toynbee Hall, university students and graduates found a ready channel

[3]Social Settlements (Henderson), p. 52.

for the feeling that they ought to put their talents at the service of humanity. Indeed, in the Rockford college, Miss Addams' alma mater, classes were held for the purpose of giving its members such training and direction, during the summer months, as would prepare them for welfare work. "No university or college qualification," however, "has ever been made for residence, although the majority of residents have been college people." Even in the early years of Hull House there were as many as twenty-five residents, and of course this number increased as buildings were added to the original plan.

5. *Growth of Settlements in America*

Hull House was not the first Settlement in the United States. The first Settlement was established in 1887, in New York City, two years before Miss Addams began her work in Chicago. Founded by James B. Reynolds, it was called the Neighborhood Guild at first, but in 1891 changed its name to the University Settlement. In 1891 also, the third Settlement in America was established in New York City. This same year another was established in West Chicago, and the following year the movement spread to Philadelphia and Boston. Subsequent years were to witness the Settlement idea grow till it covered every large city between the two oceans. Indeed, the movement seems destined to include the small town, for as Tolstoy says, "Wherever we may live, if we draw a circle around us of a hundred thousand, or a thousand, or even of ten miles circumference, and look at the lives of those men and women who are inside our circle, we shall find half-starved children, old people, pregnant women, sick and weak persons, working beyond their strength, who have neither food nor rest enough to support them, and who, for this reason, die before their time; we shall see others, full-grown, who are injured and needlessly killed by dangerous and hurtful tasks."

Hull House, however, came to represent the best in Settlement work, not because it was one of the first two to be established in this country, but because it has had at its head for more than forty years a woman of high intelligence, of exceptional insight into life, of rare wisdom, of sympathetic understanding, of strong character, and of steady devotion to the work of helping to establish social justice in the world.

Miss Addams is internationally known, partly through her work in Hull House, and partly for her activities in behalf of universal peace. In every list of great women, regardless of whether it is made in America or in some other country, Jane Addams is always on the list. Recently the historian Beard, an authority on the history of American civilization, put her on his list of the greatest living personalities in the United States, because she had, he said, opened a new chapter in the social history of America.

Class Discussion

1. A settlement, in the view of Jane Addams, furnishes an outlet for the instinctive desire of young persons to do something altruistic. Discuss the ways in our Church through which our young people may express their altruistic desires. Do you think we give them sufficient opportunity in this way?

2. In what way was Hull House the starting point and center of social movements? State the most important of these.

3. Why is Jane Addams accorded so high a place among the great women of the world?

Mission Lessons

LESSON VII. HEALTH AND HOME NURSING

Common Ailments

"The more one knows about the wisdom of the human body, the less one has to fear."

Headache

COMMON ailments may have uncommon endings or complications, so they merit special consideration. Johnny's earache may end in a mastoid or brain abcess, and Mary's headache may be a sign of kidney disease. Headache is a much more common sign of kidney disease, than is ache or pain in the back. Headache is a symptom not a disease. It is a definite warning that something is wrong, and if possible it should be corrected. It is often the eyes. It may be the teeth or bad tonsils. Headache may be a reflex pain from stomach trouble, or a bad case of indigestion. Poor ventilation, especially where gas is burned, will cause headache. Fatigue will cause headache and other nervous disorders. Poisoning from carbon monoxide, or from lead or benzine, produce a severe headache.

Since headache is only a symptom, in all cases, especially of repeated headaches, it is necessary to find the cause and remove it, rather than be satisfied with taking drugs for temporary relief.

Headaches may be accompanied by dizziness with vomiting and a sick stomach. Such headaches have a tendency to appear periodically. They may occur every week or month, as the case may be. These headaches are known as migraine, and often begin early in life and extend through the years. Headache, then, is not a disease but a warning from nature that something is wrong and should be corrected.

The treatment of headache is simple. If possible, remove the cause. Temporary relief may be obtained from a laxative, a hot foot bath and an ice bag to the head. Such remedies as asperin, caffein or bromides are to be used in emergencies only.

Fainting

Fainting, like headache, is only a symptom and not a disease, and it is the cause, rather than the act itself we are most interested in. Fainting is caused by the absence in the brain of the proper amount of blood. When a person faints the face is pale, the pulse rapid and feeble and the breathing quick and shallow. Fainting may be caused by fatigue or it may follow hemorrhage or it may be the first symptom of sun stroke. In other days when people were not so careful of their diet, fainting was more frequent than at present and was generally caused by Anemia.

If a person in a crowd faints, get him out of the crowd as quickly as possible and stretch him out flat. His head should be lower than his feet —in this way bringing the needed amount of blood back to the brain. Cold water over the face may help to revive a fainting man, but it is very poor practice to throw the water over the clothes as well as the face. Smelling salts are always good, a teaspoonful of aromatic spirits of ammonia on a handkerchief held over the nose of the individual will help.

In all cases loosen the clothes of the patient and open the windows so that he can breathe. When the patient is conscious, give him a tea-

spoonful of aromatic spirits of ammonia in a quarter of a glass of cold water and keep him quiet until he has fully recovered. A fainting person is unconscious and to violently shake him and call his name is not only useless, but poor practice.

Backache

Backache, like headache and fainting, is not a disease but rather one of nature's warning signals that something is wrong. Backache is such a common complaint and so many of us suffer from it that we are apt to overlook the cause, and be concerned only with the pain in the back. Backache is often caused from incorrect posture. People with weak feet and fallen arches can be cured of backache by properly caring for the feet. The muscles of the back are under constant strain and in industry people with a "stand up job" suffer a great deal with backache due to this continued muscle strain. It is important that clerks, and people working at machines should be provided with a convenience to rest their backs at repeated intervals. Muscles need rest, and a wise employer will see that his employees are provided with opportunities to relax and rest. Backache is sometimes caused by a slipping joint, following muscular strain. Such a kink in the back is referred to as lumbago, and can be just as painful as a broken leg.

Pain in the back is never due to the pinching of nerve roots in the spinal column, as some advertising would have us believe. Backache has been caused by changing of shoes, from high to low heels. We must remember that sometimes when there is trouble in the pelvis, backache may be one of the first symptoms of which the individual complains. Backache, like headache and fainting may be due to fatigue. In all cases of persistent backaches it is necessary to consult a physician and find the cause. Home remedies are sometimes helpful for backaches due to muscular strain or rheumatism. Oil of Wintergreen, or a good liniment, such as chloroform or belladonna may be rubbed over the painful area, and heat applied after. Indeed, heat seems to be one of the most soothing remedies in backache. Sometimes a turkish towel placed over the back, and ironed with a hot iron, furnishes temporary relief. The application of a belladonna plaster cut large enough to cover the area, may help.

Again we must remember that backache is only a symptom and one of nature's warning signals that some disorder exists and should be corrected.

Hives

Hives are a nettle-like rash. They consist of wheels or welts of all sizes and irregular forms. This skin rash resembles the bite of an insect. It itches intensely. Sometimes it spots the entire body, and it may appear and disappear at intervals. A single eruption has a raised white center, with a reddish base.

Hives is a toxic or poisonous condition due to the effect of drugs or food. It is often caused by a hypodermic injection of serum or vaccine. Digestive disturbances due to eating shell-fish, oysters, or strawberries, have been complicated in certain susceptible individuals by hives. The treatment for this rather annoying, but never very dangerous, condition, is to find the cause and remove it.

People who are constantly complaining of recurrent attacks of hives may find the cause in some simple article of food which seems to act as a poison to them. Once the con-

dition is established the proper treatment is a purgative, such as a dose of Epsom Salts, to be followed by large quantities of water. The itching is very intense, and this discomfort can be relieved by sponging the body with a strong solution of Epsom Salts or Baking Soda. Sometimes relief can be obtained by using diluted vinegar as a body sponge. A very effective local measure against the intense burning and itching of the skin is to have the druggist add carbolic acid (two per cent) to the ordinary calomine lotion. Shake well, and rub freely over the irritated skin. Some cases of hives have been known to occur from the toxic effect of fear. In severe cases call the doctor. A hypodermic injection of adrenalin chloride may cause hives to disappear like magic.

Constipation

Constipation is probably the most common of all ailments. It is one of the penalties of our modern way of living. If we lived perfectly normal lives, constitpation would be as infrequent as tuberculosis or pnemonia. Constipation results from the laziness of the Colon, or the large bowel. "The Colon is the sewerage system of the body, but by neglect and abuse it becomes the cess-pool. When it is clean we are well and happy; let it stagnate and the poisons of decay, fermentation and putrification enter the blood; it makes one mentally depressed, irritable, restless and physically inactive." Every organ of the body is affected by continued constipation. We look and feel old, the joints are stiff and painful—neuritis, dull eyes, and a sluggish brain overtake us; the pleasure of living is gone."

The causes of constipation are legion. Irregularity of meals, overeating, eating too hastily and failure to eat the proper kind of food has much to do with the condition. Modern diets contain too many "soft foods" such as pastry, potatoes and white bread, to promote proper bowel activity.

The diet should consist largely of vegetables; carrots, spinach, squash, beans, peas, etc. Raw vegetables, raw fruit, dried fruit, honey, molasses, coarse bread and coarse cereals, are all laxative foods and have much to recommend them. Drink plenty of water upon rising, and during the day.

The laxative habit and the enema habit are thought to be direct causes of constipation. Laxatives and enemas have their definite indications, but should be used only in cases of emergency. The diet is a very important part of the treatment of Constipation. The laxative foods enumerated above, may not be sufficient to correct the condition in which event a small amount of mineral oil may be taken over a short period of time. It acts only as a lubricant to the bowel. Japanese sea-weed, which is known as Agar Agar, is very beneficial. The dose is one tablespoonful at meal time, and is best given with liquids as milk or fruit juice. Massage of the abdomen, the proper amount of exercise, especially walking, swimming or horse-back riding, are all excellent methods of assisting in overcoming this condition. The establishment, early in life, of a habit time for the moving of the bowels, just after breakfast, and never to vary five minutes each day, is an important measure to save one from the evils of constipation in later life. We are so much the creatures of habit that this is a very important measure and should be cultivated.

When constipation persists, consult a physician and follow faithfully the prescribed treatment, for the ill

effects of persistent constipation are sure and far reaching.

Appendicitis

Constipation is thought by many to be one of the contributing causes of appendicitis. Others are very sure that it is a result rather than a cause. Appendicitis is one of our common ailments, and now ranks as the second cause of death of the American people. Appendicitis may be described as an inflammatory condition of the appendix. Some people suffer several attacks and without help or treatment recover. Unfortunately this is not always the case. Sometimes the appendix breaks or ruptures and distributes infection over the rest of the abdominal organs and the dreaded condition of Peritonitis follows. A boil on the back of the neck that swells, breaks and discharges is not dangerous because of its location. Such an infection can do no damage to the protecting skin, but a ruptured appendix is a menace to life itself.

There are certain definite and easily observed symptoms which accompany appendicitis—in the order of their appearance they are—

First: Pain—colicky in nature and in the beginning it may be all over the abdomen, but soon becomes most pronounced in the lower right side.

Second: Tenderness—which is pain caused by pressure, and is most marked in the lower right hand portion of the abdomen.

Third: Nausea and vomiting — these symptoms are not always present in the beginning, but become frequent as the disease progresses.

Fourth: Fever—not a constant symptom, but as the disease advances, it is nearly always present. In some cases the temperature may be below normal throughout due to the shock of very severe infection.

In all cases of doubtful appendicitis, for the symptoms are very similar to those of "green apple colic," it is necessary to call a doctor in order that the true condition may be ascertained. Laxatives and cathartics must *not* be given, even in doubtful cases. They may complete the rupture of the thin walled inflamed appendix.

There is no medical treatment for appendicitis. The ice bag over the region will be helpful until the doctor arrives.

Teachers' Topic

(Published a month earlier than usual by special request)

EASTER

THE very foundation upon which we rear our glorious structure of Faith, the Gospel, is the Resurrection of our Lord and Savior, Jesus Christ. There has never been the universal appeal about the keeping of Easter there has been in the observance of Christmas, yet the two are so inter-related it is impossible to consider one without the other. The personality of the little Baby, and the picturesqueness of the manger-cradle lay instant hold upon the heart of humanity, but these would have been forgotten had the mouth of the Tomb remained sealed. "Christ, the Lord is born," was the first angel message of glad

tidings, but it was incomplete without the second, equally sacred and sublime—"He is risen!"

Historically, Easter is the festival of our Lord's Resurrection, and is one of the most joyous days observed by Christians. It corresponds with the "Feast of the Passover" of the Jews. It is really the great Feast of the Atonement; the last perfect fulfillment of the great law of Sacrifice.

The "Easter Story" is most beautifully told in "The Fourth Gospel," and what a glorious radiance it casts on the whole world! One real, thoroughly authenticated resurrection lightens all the darkness of the ages. Men had been going down into death by the millions, and no one coming back. The mighty chasm of the grave had devoured nations and races for thousands of years. The immortality of the soul was generally believed, but no one knew the effect of death upon it. There was no light and men went shuddering into the great unknown. The effect of death was shown in the glorious Resurrection of Christ, and the terrible burden was lifted.

Easter always falls on the Sunday after the full moon, next after March twenty-first. The idea in fixing it by this standard was that Easter might always occur at the spring full moon, at which time, the first Easter, or Christ's Resurrection took place. It seems that great ecclesiastical controversies raged around the question of the actual day to be celebrated, and were finally settled only by the decree of the Council of Nicea, 325 A. D. By this decree it was fixed on the Sunday immediately following the fourteenth day of the Paschal moon, which happens at, or on, the first Sunday after the vernal equinox.

Well may Easter be observed by all for we know the triumphant words, "He is Risen!" were the seal and climax of Christ's whole incarnation and work as Redeemer and Savior of the world!

Reports on Magazine Subscriptions

MRS. NELLIE P. ELZENGA has been the efficient Magazine Agent of Nibley Park Ward, Granite Stake, for nine years. She has worked very hard and met with great success. For two years now with a membership of 95, she has secured 110 Magazine subscriptions.

She has taken eggs or any kind of produce and then sold these things in order to aid women to get the Magazine. She has also taken 10c or 25c at a time, adding to it as the would-be subscribers could, until the needed amount was secured.

It is remarkable how many subscriptions she has secured among people whose dollars are very scarce.

Utah Stake gave ten *Magazine* subscriptions as prizes in their drive.

The 17th Ward, Mt. Ogden Stake, had 74 subscriptions at the beginning of the season and after the drive had 91, and the agents, Mattie E. Vogel increased the membership very materially by her visiting to get subscriptions.

Mrs. Elsie Miller reports she took $7.00 worth of fruit and vegetables and did everything possible to have every member in her Ward have the *Magazine*. We present on the next page a picture of the women who presented the "Spirit of the Magazine" in her honor, because of the success she had won.

STAKE PERCENTAGES

Stake	*Enrollment*	*No. Sub.*	*%*	*Magazine Agent*
Bear Lake	533	240	45	Annie S. Rich
Deseret	608	320	52	Lizzie M. Dabson
Franklin	593	358	60	Jeanette S. Barton
North Weber	806	386	48	Cordelia Carver
Star Valley	435	231	53	Alice A. Gardner
Teton	368	194	52	Ada M. Cordon
Timpanogos	275	188	68	Helen S. Walker

WARDS 100% OR OVER

Ward	*Stake*	*Enrollment*	*No. Sub.*	*Percent*	*Name of Agent*
Bates	Teton			100	
Cedron	Teton			100	
Linrose	Franklin	14	14	100	Ruby Tanner
Midvale 2nd Ward	East Jordan	76	80	105	Christina Dearing
Nibley Park	Granite	95	110	115	Nellie P. Elzenga
Springfield	Blackfoot	20	26	130	Minnie Thurston
Sterling	Blackfoot	19	19	100	Bell Partridge
Tuttle	Blaine	40	40	100	Alice E. Allen

WARDS 75% OR OVER

Ward	*Stake*	*Enrollment*	*No. Sub.*	*Percent*	*Name of Agent*
Afton North	Star Valley	40	54	77	Delecta Burton
Burley 1st Ward	Burley	54	42	77	Sylvia Barlow
Delta 1st	Deseret	65	51	78	Erma Works
Fairview	Star Valley	37	48	77	Izora Hoopes
Franklin	Franklin	75	60	80	Alice Oliverson, Rose Hawks
Lindon	Timpanogos	51	40	78	
Mapleton	Franklin	18	15	83	Annie Stone
Pleasant Grove 3d	Timpanogos	44	38	86	
Preston 5th Ward	Franklin	32	26	81	Azuba G. Alder
Providence 1st	Logan	60	47	78	Lunetta R. Chugg
Richfield 2d	Sevier	66	54	81	Flora Magleby
Slaterville	North Weber	32	25	78	Sylvia S. Knight
Thayne	Star Valley	26	34	77	Eliese Roberts
Windsor	Timpanogos	50	38	76	

SPIRIT OF THE MAGAZINE, PRESENTED BY PROVO FOURTH WARD

"I will study and prepare myself, and some day my chance will come."

Lincoln did not idle away the precious years of his youth, waiting for "something to come along." With faith in himself and confidence in the future, he prepared for a life of responsibility. In America's hour of need, he became the Man of Destiny.

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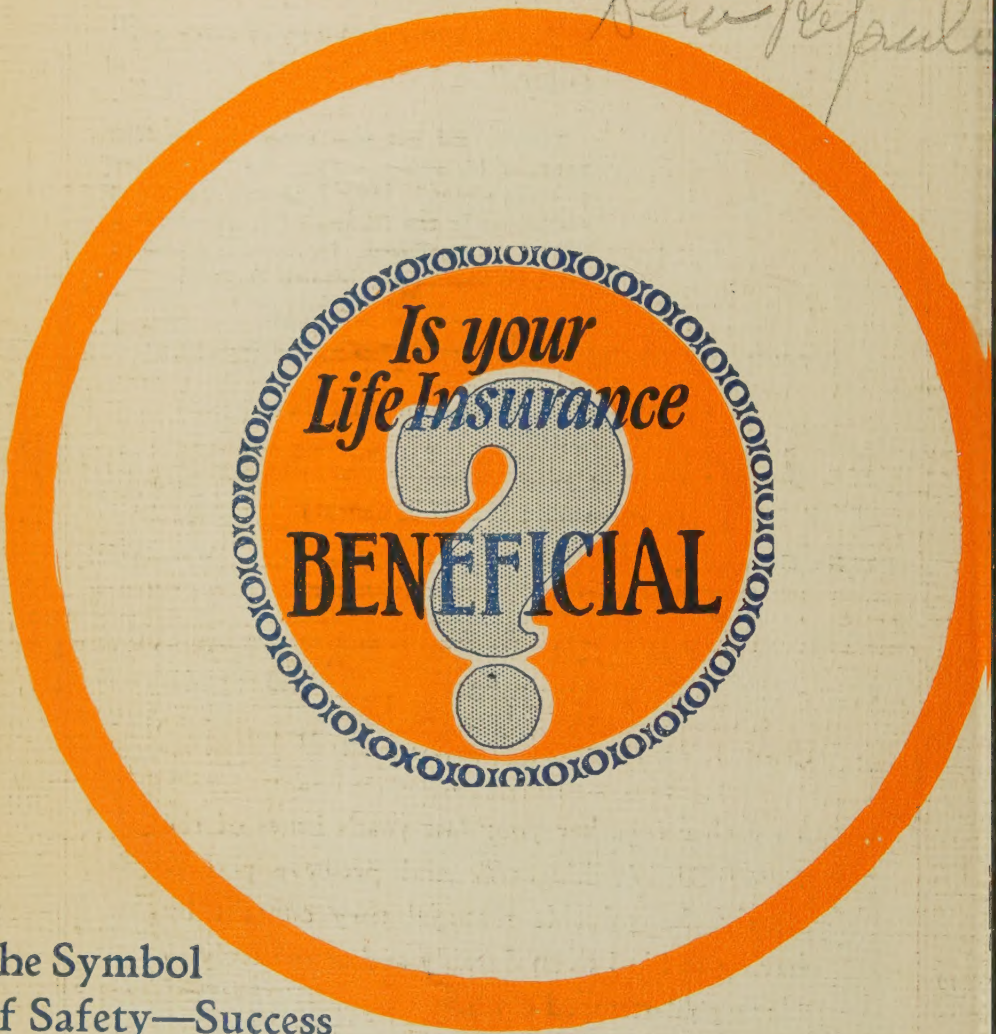

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